Paul HOLY Burrard

INCENSE

FOR THE

CENSERS of the SAINTS.

OR,

A *method* of Prayer, with *matter* and *formes* in ſelected Sentences of ſacred Scripture.

ALSO

A PRAXIS upon the *HOLY OYLE*, ſhewing the *VSE* of SCRIPTURE-PHRASES.

And

Choyſe Places taken out of the ſinging PSALMES, digeſted into a Method of *prayer* and *praiſes*.

Pray alwayes, with all prayer, and ſupplication in the Spirit, and watch thereunto with all perſeverance, and ſupplication for all Saints. Epheſ. 6. 18.

LONDON,
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TO
THE RIGHT
WORSHIPFVLL,
Sir EDVVARD AYS-
COVGH, Knight, and to *his*
religious and noble *Lady*, the
best blessings of *this*, and
the blessednesse of a *better*
life, through IESVS
CHRIST.

Right Worshipfull,

IT was the Fare-well-clause of HER Letter, (who is the *Honour* of

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this Country, the *Praiſe* of her owne Sexe, and the *Glory* of your Noble family, Miſtreſſe ANNE AYSCOVGH, Martyr,) [a] *Pray, Pray, Pray*: and in another Letter written to IOHN LACELS, (Sacrificed with her in the ſame fire, for the Word of *God*, and for the Teſtimonie * which they held) [b] *Farewell & Pray*. This hath beene the practice of all the Saints. Biſhop *Latimer* is famous to Poſteritie for his

a *Mr. Foxe* Acts monum. vol. 2. pag 578. col. 1. lin. 41.

* Rev. 6. 9.

b *Fox ibid.* col. 2. lin. 32.

his three Grand-petitions, (c) which *God* moſt graciouſly granted. Maſter *Luther*, not leſſe powerfull with *God* by *Praying*, than prevailing with *Men*, by his *Preaching*, daily *breathed* his ſoule herein, (d) like *Iacob* wraſtling with *God*, and not letting him goe without a *Bleſſing*: and thus the Captaine of our ſalvation, our bleſſed *Saviour*, continued all night in *Prayer* to *God*, * and in the dayes of *his* fleſh offe-

c *Pref.* before his Sermons.

d *Nullus abit dies quin ut minimum tres horas, eaſq; ſtudijs aptiſſimas in orationem ponat.-&c. Vit.* Theodor. *ad* Melanc. *Vid.* Acts & *monum.* vol. 2. pag. 88. col. 1. lin. 55.

* Luk 6. 12.

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red up *Prayers* and Supplications with ſtrong crying and *teares* unto *him*, that was able to ſave him, from death, and was heard— as the Apoſtle tells *us*. *Heb* 5.7.

Acts 9.11. Iſay 38.16. * Innocentius *ex advocet. vicar. præfectur. miſero hab. rent num bo, fiſtula &c. cœpit orare quibus modis, quo affectu quo motu animi quo fluvio lachrymarũ quibus gemitibus atquè ſingultibus.— Domine quas tuorum preces exaudis ſi has non exaudis? nihil enim mihi vi lebatur addi jam poſſe niſi ut expiraret orando qui miraculoſe à Deo ſanabatur ab illo tam letbali mor bo.* Aug. li. 22. de civit. dei c. 8.

PRAYER doubtleſſe is the very element *in* which the Soule liveth; the very aliment *by* which it ſubſiſteth: Saint *Paul* as ſoone as converted, *Behold hee Prayeth*— O Lord *by theſe, men live.* * As

well

well may a fiſh live out of *Water*, or a bird without *Ayre*, as the Chriſtianwithout *Prayer*,' Tis the vitall breath of *Faith*, ſtop it, and take away Spirituall life. And though at ſometimes, hee breathes ſhort, and hardly, and inſenſibly in his *deliquium animæ*, fits of Spirituall deſertion, and temptation, yet his *life* is ſtill *in* him as in *Epilepticks*; &the man poſſeſſed with the dumbe Spirit, *Mark*.9.26. who

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was as one *dead*, yet when *Chriſt* takes him by the hand, he ariſeth. Sinne prevailing, may *tongue-tie* him a while, that hee chatters not with *Hezekiah*, yet when his *lips* move not, nor his *voyce* is heard, his *deſires* will beate ſtrongly upward, his *heart* works, and pants, and grones, and ſighes, and breathes, and breakes in its longing, and looking towards Heaven. *O* thinks hee, *that my ſinnes*—ſuch, and ſuch

ſuch — *were Pardoned!* ô that I had more grace to ſerve my God! *O that I could maſter ſuch*, and ſuch, *a prevailing Luſt!* O that I could more abound in fruits of righteouſneſſe in my converſation! thus *his* heart is fired alway, thus fixed.

And who can marvell that the children of *God*, are ſo much herein, ſeeing all the bleſſings of *this*, and the hopes of a *better* life, are aſſured and conveyed unto

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Hooker *Eccleſ. polit. lib. 5.*

unto *them* hereby? yea, and that the whole ſervice and worſhip of *God* is in Scripture, ſtiled *a calling upon the name of the Lord*: the Church *a* houſe of Prayer, and *God* himſelfe a *God that heareth Prayers*, O thou that heareſt Prayer, unto *thee*, ſhall all fleſh come, *Pſal.* 65. 2.

Vpon this ſacred ſubject, is the enſuing treatiſe, which though but *now* preſented to *you* Right Worſhipfull, long ſince was intended; in that

that mournefull and praying time, when *Gods* chaſtening was upon the City of my habitation, the ſpace of, almoſt two whole yeares together. *Your* noble houſe,* was then the *Zoar*, whither I was invited, whereto I fled, where I was (above my deſerts) freely entertained. Thoſe and many other your favours, before, and ſince, challenge my *Prayers* and beſt ſervices. Accept of *this* I intreate you

* K. Iſey.

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you, as a teſtimonie of my thankefull obſervance towards you: yet not as *mine*, but as it hath received ſpirit and life, from the word of life. 'Tis *Holy* Incenſe for the *Cenſers* of the *Saints*, dropping from the *Tree* of Life, ſmelling ſweetely in the coales of the Altar, hearts enkindled with true devotion, flaming, and blazing upward.

Prayer will make the face to ſhine as *Moſes* talking with *God* in the

the Mount. The more time we ſpend herein, the more heavenly is our life on earth. *Godlineſſe* hath the promiſes; 'twill make *your* names to live and flouriſh, when other *Magnifico's*, whoſe portion is in the huskey profits, frothie pleaſures, windie honours, &c— emptie ſhadowes of *this* life, ſhall bee written in the * *earth* and rot. And though now it bee undervalued, and the *price* beaten downe as a merchan-

Ier. 17. 13.

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chandize not worth the *owning*, much lesse of *buying* at any low rate, yet it *will* quite for cost, and be of high esteeme in *another* world, a pearl of *price*, that good part, and that *one* thing necessary.

You are happy (*Right Worshipfull*) above many, in that *God* hath given you a *mind* to know him, a *heart* to love him. Presse on still toward the marke: study which way to honour *God* most, and to live to him,

him, *this* will bring you peace at the last. 'Tis not a *forme* of godlinesse (which even the *civill* gentry affect, hereby gilding over their baser courses, rotten practises) but the *power* of it in a sanctified life, which before *God* is much set by. Goe on in that good way, you have begun, count all things[u] but *dung*, that

[u] *Galeacius Caracciolus* sonne and heire apparent to *Catantonius* Marquesse of *Vicum* in *Naples*, bred, born, & brought up in *Papistrie*, a Courtier to the Emperour *Charles* the 5. nephew to Pope *Paul* the 4. being married to the Duke of *Nucernes* daughter, & having by her sixe goodly children, at a sermon of *Pet. Martyrs*, was first touched after by reading Scripture and other good meanes was fully converted: laboured with his Lady but could not perswade her. Therefore that hee might enjoy Christ, and serve him with a quiet conscience, he left the lands, livings, and honours

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nours of a Marqueſdome, the comforts of his L dy and children, the pleaſures of *Italy*, his cred with the Emperour, his kindred with the Pope, an forſaking all for the love of Chriſt—came to *Gen va*, and there lived a poore and meane, but yet a humble and holy life for fortie yeares together. Al though his Father, his Lady, his kinſmen, yea th Emperour and the Pope did all they could to re claime him, yet continued he conſtant to the end, an lived and died the bleſſed ſervant of God, leavin behind him a rare example to all ages—Hee live with his wife till the yeare 1551. and then forſooke all—His *life* was tranſlated out of Italian into La tine, by *Beze*, and engliſhed by *Mr. Craſhaw*. 1608.

yee may winne *Chriſt*, and bee found in him. Take up the *croſſe* which lies in the waies of *God*. Deny your *ſelves*: This doe, and you ſhall cauſe the *bleſſing* to reſt on your *houſe*, and poſteritie after

ter you; and thoſe *Olive* plants about your table, ſhall become *trees* of righteouſneſſe, the planting of the *Lord*; for ſo long as you hold you faſt by *him*, you ſhall, you cannot but proſper, and *grow* as the Lilie, as the Olive-tree, as the Vine, and ſpread out your branches as the Cedars in Lebanon.

Thus praying to *God* for a bleſsing on theſe my *prayers*, and on *you* both, I commend my ſelfe

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ſelfe and them to *you*, you and yours to *God* and to the *word* of his grace, ◦ which is able to build *you* up further, and to give *you* an inheritance, among all them which are ſanctified, by faith in Chriſt *Jeſus*. In whom *he* reſteth, that

Reading & meditating in this *word* hath beene the practiſe of all gods *ſaints*, *Marcella nunquam Hieronymum ipſum conuenire quie de Scripturis aliquid interrogaret ſemanque ſibi eruditionem compararet ut ſi in aliquo teſtimonio ſcripturarum eſſet aberta contentio ad illam judicem pergeretur* Chamier. *de canonis uſu* lib. 10. cap. 4. Sect. 18.

Lincolne
May 6.
1634.

Your Worſhips in all Chriſtian ſervices to be commanded

IOHN CLARKE.

TO THE READER.

TO gratifie the expectation of friends, and to satisfie some to whom I have long beene much obliged, rather than for any conceited worth of any thing that is mine, *in these formes and method of Prayer, are they thus now presented to thy view (*Christian Reader.*) There be many (blessed be God) in manifold respects, farre beyond* these *of mine. Excellent moulds and formes of* prayer. *That which I here undertake, is but to gather into heapes, and heads some* graines *of sweet gummes,* myrrh, *aloes, cassia, and* frankincense *(more precious than all the perfumes, and ponders of the Merchant) out of the Spouses gar-*

garden of ſpices, which thou maiſt ſcatter on the burning coals of thy zealous Devotions. If any, even the meaneſt that calleth God Father, can make uſe hereof in framing his petitions, to bee put up, and preſented to the high Court of Heaven, I have my ends and deſires, how ever they ſhall be taken, or take others.

I preſcribe no man away, the ſpirit of God is not limited by me. Private prayers may bee framed, as the holy ſpirit gives us utterance; and it is a vaine thing when the heart is full, and boyles upward, to quench and reſtraine its free operations. No, poure out thy heart in prayer as thou feeleſt enlargement.

Publike prayers would bee more compoſed, and ſet to that exact and heavenly platforme, and prayer of our Saviour, that others, who pray with us, may perceive the orderly paſſing from one part to another, and ſo bee helped, edified,

dified, and affected thereby.

For the Common-prayers in ur Church Liturgie, it were to e wished, that in great and noble amilies, which are more than a odell of a little Church, they ould use the Common-prayer-ooke, there they may have most xcellent prayers, for almost-any ccasion incident and imagina-le: such as both Martyrs* and ll other, peaceable and sober-minded Christians have ever ho-oured, extolled, vindicated, and ractised. Pitie it is to see some, ut of I know not what humour, o cavill, carpe at, and cry downe not onely formes of private De-otion, such as these, but) that hich all antiquitie hath so much agnified, and hath under so racious and pious Princes, a by

* Dr. Taylour taking his leave of his wife, with weeping and teares, before his Martyrdome, gave her for his Fare well and last token, a book of the Church-service, set out by K. Edward, which in the time of his imprisonment he daily used. Mr Fox. Acts and Mon vol. 3. pag. 175 col

lin 10. (a) Pet. Martyr, and the Arch-Bishop of anterbury offered to defend the Protestants Com-on Prayer Booke against Queene Maries Religion. fts & Mon. vol. 3. pag. 18. col. 2. lin. 50. The Prelates King Edwards time, after long, learned, wise, and deliberate

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deliberate adviſe, did finally conclude and agree upon one Vniform order of Common-Prayer, Sacraments, &c.—*vol.* 2 *pag.* 659. lin. 47. And Doctor *Taylour* Parſon of *Hadley*, ſaith therof, that the book of Church-ſervice, was ſo fully perfected according to the rules of our Chriſtian religion in every behalfe, that no Chriſtian conſcience could bee offended with any thing therein contained. *vol.* 3 *pag.* 1711. lin. 20.

b M. *Hooker.* lib. 5. Sect. 26. Eccleſ. policie.

* Pauſe before thou ſpeak, *Solomons* caveat *Be not raſh* an *Extempore* oration before a *Prince*, becomes not, much leſſe to open our mouthes raſhly before our Maker. Mr. *Harris* Ha. in *Epiſt.* to *Peters* Enargement.

c Nu 6. 23.

publike authority, ſo long beene eſtabliſhed in the Church. Certes Publike *Prayers of the people of God, in Churches throughly ſetled, did never uſe to be voluntary Dictates* b *proceeding from any mans private ſpirit, gift, or extemporall wit.* *

c God *himſelfe framed to his* Prieſts, *the very ſpeech wherewith they were charged to bleſſe the people. And our Lord even of purpoſe to prevent this fancie of extemporall and voluntary Prayers, hath left us of his owne framing,* one, *which might both remaine as a part of the Church-Liturgie, and ſerve as a paterne whereby to frame all other Prayers, with efficacie, yet without ſu-*

perfluitie

perfluitie of words.

Prayers, doubtlesse, are accepted of God otherwise than being eōceived alwayes anew according to the exigent of presen occasions: being not actions which ought to waste away themselves in the making; they may bee resumed, and used againe as Prayers, and yet no instruments of superstition. d Moses *hath left a prayer, (for that admirable victorie given them against* Pharaoh*) cast into a Poeticall mould which grew afterward to be a part of the ordinary Iewish Liturgie — &c.*

The Lord *grant unitie, and concord to all that call upon his name, that they may agree in the truth of his holy Word, and live in Godly love one with another: that all unhappy differences in opinion may bee composed, and those swellings and great thoughts of heart layed downe. That wee may all mind one thing, to serve our God out of a pure heart,*

d From the tyrannie of the Bishop of *Rome*, and all his detestable errours, idolatries, and abominations, good Lord deliver us. *Acts & Mon.* vol. 3. pag. 170. lin. 19. *Hooker ibid.*

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without evill surmisings, or making things worse by jealous, and suspicious censurings, which exasperate rather than heale our breach. Let us pray and labour hereunto. The prayers of the Christian *Souldiers brought raine to the fainting armies of the heathen Emperours.* Elias *a man subject to passions, as others bee, by* Prayer *shut & opened heaven.* Est quædam precum omnipotentia, *one calls it,* [c] *the wonder-working power of* Prayer, *able to beate backe the very* Ord'nance *of Hell, a spirituall Engine, able to batter downe all the Bull-warks of the*

c *Preces hirudo rurarum,* Luth Ep. ad Melan Swanus *King of* Denmarke, *to all his outrages done in* Eng. *and his vexing excessive impositions upon the people, having entred the territory of* St. Edmund, *spoyling the country, and despising the holy Martyr, menacing also the place of his Sepulture, the men of that country fell to prayer, and fasting; so that* Swanus *shortly after died suddenly, crying and yelling among his Knights, See the vertue of Christian mens prayer.* Acts & Mon. vol. 1 pag 208 col. 2 lin. 20.

K. Ethelred, *then at service, and meditations when his brother* Alured *was in fight with the* Danes, *being required to make haste, (such was his devotion) hee would not stirre out one foote, before their service was fully complet, his brother being in great danger thereby: nevertheless the King through the gracious assistance of that* God, *whom hee invoked, won the field, and the* Danes *lost both the victory, and their lives* Mr. Fox *Acts.* & Mon. vol. 1. pag. 182. li 58.

Thus Oswald *also, K. of Northumberland, beat* Penda & Cedwall, *by the power not so much of his sword, as prayer.* Strength of prayer overcom-eth armies Act & Mon vol. 1. pa. 157 col. 1. lin 71 *What should I speak of the Prayers, wise writings, learned unto Christ*

D. vill.

Devill, *the most precious, and almost (if not altogether) omnipotent Grace, and great Master of miracles wrought both in heaven and earth. Beleeve it, if thou wert in a state more dangerous than Death, in a place worse than Hell, yet if* thou *couldst but thence pray truly, thou shouldst find comfort. Out of the belly of hell cried I,* Iona. 2. *Hereby thou mayst have accesse to* God *on all occasions; for* Prayer *beares about the privie* Keyes *of heaven, yea forceth entrance, when all is* locked. *Be in love with this so heavenly a grace, and that time, & breath, and spirits which others spend in prating of, and censuring the actions of superiours, doe* thou *in praying to* God, *for thy selfe, for the Church, for our gracious* King, *and all in authority under* him, *that wee may still lead a quiet and peaceable life in all godlinesse and honestie, which is the* Prayer *of thy fellow servant in Christ Iesus,*

I. C.

that they which stood under his window, as hee was praying, might see his teares falling & dropping downe. Melanct. de Luthero

Againe, with such power hee prayed, that he (as himselfe confesseth) had obtained of the Lord, *that so long as he lived the Pope should not prevaile in his country; after my death (said hee) let them pray who can* M. Fox. Act & Mon. vol. 2 pag 88. f. *An exercise (I can assure thee) of unspeakable strength and comfort, without which thou canst not live, and by which thou maist live in the mouth of death. &c.* Mr. *Harru of Ham.* in Epist. before *Peters* enlargement.

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Promiſes made to Prayer.

EXceeding great and precious Promiſes are made by *God*, to his Elect; and yet how often doth the poore ſoule lag and droope, for not *Knowing*, or not *Uſing* them as need requires: living (like ſome *Miſers*) beſides their hopes, beſides their *meanes*. They deſerve to want, who lack ſupply for want of fetching. 'Tis not the *having* of wealth, meate, or cloathing, but the *Vſing*, applying, digeſting, and putting on, that does us good. Spirits and life may bee in the *heart*, and blood may bee in the *liver*, yet unleſſe theſe flow kindly to every part, the body is not healthfull, beautifull, or vigorous. The *Promiſes* therefore ſhould be often chewed, ſucked and meditated on: God muſt be humbly, and holily remembred of them: not as if *he* were not faithfull and juſt, but because 2. *Pet.* 1.4.

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becauſe *we* are diſtruſtfull: *he* cannot *lye*, and though we be weak in Faith, our unbeliefe cannot make his promiſe of none effect: He will not falſifie his covenant, nor alter the thing that is gone out of his lips: hath he ſaid, and ſhall he not doe it? hath he ſpoken, and will hee not bring it to paſſe? —Now as *wee* would receive of his fulneſſe, ſo the promiſes muſt enlarge our hearts—

Promiſes made to Prayer in Generall.

Iſay 65. 24. Before they call I will anſwer, and whilſt they are yet ſpeaking, I will heare.

Math. 7.7. Aske, and it ſhall be given; ſeeke, and ye ſhall find; knocke, and it ſhall be opened unto you.

Exod. 19.6. And *yee* ſhall bee unto mee a kingdome of *Prieſts*.

Mal. 1.11. —In every place, *incenſe* ſhall be offered in *my* name, and a pure offering.

Rom. 8.26. *Wee* know not what to pray for as we ought, but the *ſpirit* it ſelf, maketh interceſſion for us, with groning which cannot be uttered

Lord, thou haſt heard the deſire of the humble, *thou* wilt prepare their heart, thou wilt cauſe thine eare to heare. *Pſal.* 10. 17

Whatſoever things ye deſire when ye pray, beleeve that ye receive them, & ye ſhal have them. *Mar.* 11. 24.

Secondly the Parts *of Prayer.* 2. Promiſes made to each ſeveral head of Prayer, &c.

1 Confeſſion of *Sinne.*

Hee that covereth his ſinnes ſhall not proſper, but who ſo *Confeſſeth* and forſaketh them, ſhall have mercie. *Pro.* 28. 13.

If we *Confeſſe* our ſinnes, he is faithfull and juſt to forgive *us* our ſinnes, and to cleanſe us from all unrighteouſneſſe. 1 *Iohn* 1. 9.

Secondly to Petition, for.

1 Pardon of *Sinne.*

Though your ſinnes be as ſcarlet, they ſhall bee as white as ſnow, though they be red like crimſon, they ſhall be as wooll. *Iſai.* 1. 18.

I, even I, am *he* that blotteth out thy tranſgreſſions, for mine owne ſake, and will not remember thy ſinnes. *Iſai.* 43. 25.

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*Ier.*31 34. I will forgive their iniquity, and remember their ſin no more.

Iſay 57.18. I have ſeene *his* wayes, and will heale him: I will lead him alſo, and reſtore *comforts* unto him, and to his mourners.

*Ezek.*18. 21. If the wicked will turne from all his ſinnes that he hath committed, and keep all my ſtatutes, and doe that which is lawfull and right, *hee* ſhall ſurely *live*, he ſhall not dye.

22 All *his* tranſgreſſions which he hath committed they ſhall not be mentioned unto him: in his righteouſneſſe that he hath done, he ſhall live.

23 Have I any pleaſure at all that the wicked ſhould dye, ſaith the Lord God? & not that he ſhould returne from his wayes and live?

*Mat.*11.28. Come unto mee all ye that labour, and are heavie laden, and I will give you reſt.

2. *Power againſt Sins.*

*Mic.*7.18. Who is a God like unto *thee*, that pardoneth iniquity, and paſ-

ieth

ſeth by the tranſgreſſions of his heritage, &c.

He will turne againe, he will have compaſſion on us: he will ſubdue our iniquities, and *thou* wilt caſt all their ſinnes into the depths of the Sea. 19.

The God of peace ſhall bruiſe Satan under your feet ſhortly. *Rom.* 16.20.

Sin ſhall not have dominion over you. *Rom.* 6.14.

Though *he* fall he ſhall not be utterly caſt downe, for the Lord upholdeth him with *his* hand. *Pſal.* 37. 24.

3 *Grace, conferred, continued, and encreaſed.*

—I will ſprinkle clean water upon you, and you ſhall be cleane.

A new heart alſo will I give you, and a new ſpirit will I put into you, and I will take away the ſtony heart out of your fleſh, & I will give you a heart of fleſh: *Ezech.* 36. 25, 26.

And I will put my ſpirit within you, and cauſe you to walke in my ſtatutes, and ye ſhall keep my judgements, and doe them. 27

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*Deut.*30.6. And the Lord thy God will circumciſe thine heart, and the heart of thy ſeede, to love the Lord thy *God* with all thine heart, and with all thy ſoule, that thou mayſt live.

*Iſai.*44 3. I will poure upon *him* that is thirſtie, and flouds upon the dry ground: I will poure my *ſpirit* upon thy ſeed, and my bleſſing upon thine off-ſpring.

*Iſai.*42 3. A bruiſed reede ſhall he not breake, and the ſmoking flax ſhall *he* not quench, *he* ſhall bring forth judgement unto truth.

Math. 5.6. Bleſſed are *they* which do hunger and thirſt after righteouſneſſe, for *they* ſhall be filled.

*Phil.*1 6. He which hath begun a good work in you, will perform it untill the day of Ieſus Chriſt.

Fourthly the Meanes of Grace.

*Iſai.*12.3. With joy ſhall ye draw waters out of the wels of ſalvation.

Iſai. 55.1. Ho, every one that thirſteth *come* ye to the waters.

Exod 20.24. In all places where I record my

my name, I will *come* unto *thee*, and I will bleſſe thee.

5 *Perſonall concernements, in our particular calling.*

Commit thy works unto the *Lord*, and thy thoughts ſhall be eſtabliſhed. *Prov.* 16.3.

In all thy wayes acknowledge *him*, and he ſhal direct thy paths. *prov.*3.6.

—thy eares ſhall heare a *word* behind *thee* ſaying, *this is the way, walke ye in it*, when ye turne to the right hand, and when yee turne to the left. *Iſai.*30.21.

The Lord ſhall preſerve thy going *out*, & thy cõming *in* from this time forth for evermore. *pſal.*121.8.

Bleſſed ſhalt thou bee when thou commeſt *in*, & bleſſed ſhalt thou be when thou goeſt *out*. *Deut.*28.6.

The Lord thy God will make *thee* plenteous in every worke of thy hand. 30.9.

The Lord, *he* is he, that goeth before thee, *he* wil be with thee, he wil not faile thee, neither forſake thee, feare not, neither bee diſmayed. He 31.8.

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Psal. 91.11. Hee shall give his Angels charge over *thee*, to keepe thee in all thy wayes—

Thou mayest in the reading of the Scriptures, find out, and adde hereunto promises made to thy more particular occasions.—

Thirdly Thanksgiving.

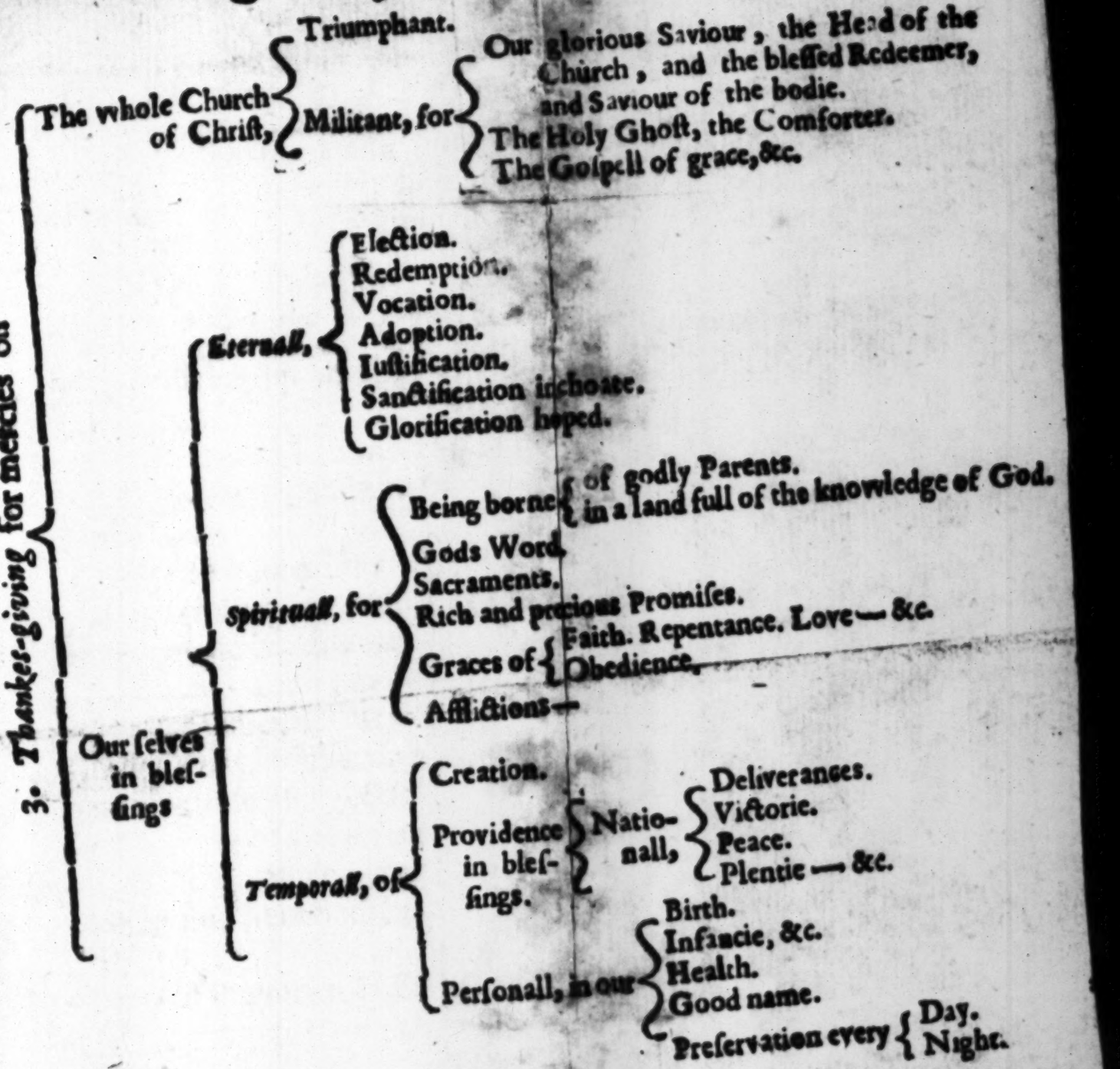
Isay 35.6. 10. —The tongue of the dumb shall sing, for in the wildernes shal waters break out-- the ransomed of the Lord shall return & come to *Zion* with songs, and everlasting joy upon their heads: they shall obtain joy & gladnes, and sorrow and sighing shall flye away.

Joel. 2.26. Ye shall eate in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you.

Isai. 55.12. Ye shall go forth with joy, and be led forth with peace, the mountaines & the hils shall break forth before you into singing, and al the trees of the fields shall clap their hands.

Prayer hath
Parts,
A *preface*, in which is a
Compellation, or description of *God*, by his
Essence.
Attributes.
Majestie.
Power.
Glorie.
Mercie.
Iustice, &c.
Promises.
Craving of
Acceptance
Assistance
Audience
of our
Persons.
Performances.
Prayers.
Confession of Evill,
Sinne,
in the
Habites
Actes
Kindes
thereof.
vid.
Adams apostasie and disobedience.
Originall corruption in the
Faculties of the Soule,
Vnderstanding.
Conscience.
Memory.
Will.
Sensitive appetite, and affections.
Members of the Body,
Eyes.
Eares.
Hands.
Feet, &c.
Actuall transgression in thought, word & deed, against the
Law of God, by
Omission,
Neglecting opportunities of good
Doing.
Receiving.
Barrennesse.
Commission,
in our
Calling,
Generall.
Particular.
Age.
Sexe.
Complexion.
Constitution, &c.
aggravated by the
Quantity.
Qualitie.
Relapses.
Person
who
a
Christian.
professor, &c.
not
an Heather.
a Iew, Turk
against whom
God himselfe
Godly.
our own souls
every creature.
Circumstances,
Time when.
Place where.
Punishment in
Iudgements.
Corrections.
Afflictions.
our
Soule.
Body.
Estate.
Petition, vide *B.*
Thankes-giving, vide *C.*
Gospell of Iesus Christ, by
Not
Thirsting after Christ.
Repenting.
Beleeving.
But
tempting
grieving
quenching
the holy Spirit of God.
Against
Knoledge.
Conscience.
Meanes, *&c.*
Vowes.
Blessings.
Afflictions
Word, &c.

2. Petition for
Our selves, Supplication.
Others, viz. the holy Catholike Church, (which is Intercession)
Appreciation of good
Supply of all our wants
Continuance, & increase of all blessings
Spirituall
Grace,
Pardon of sin, Faith, Repentance.
All sanctifying graces
watchfulnes over all sinne, to
dislike
bewaile
hate
forsake
it.
Thankfulnesse for all mercies.
Encrease of grace.
Meanes of grace, to bless them, viz.
Gods Word.
Sacraments.
Sabbaths.
Prayer, Fasting, —&c.
Temporall,
Health.
Libertie, Friends, Food, Rayment, &c.
Preservation in
Body.
Estate.
Direction in all our wayes.
Gods blessing on all our labours.
A sanctified use of all blessings and afflictions.
Eternall, the assurance of our
Election.
Redemption.
Vocation. Iustification.
Sanctification. Salvation.
Deprecation of Evill, of
Sinne, to be
Discharged through Christ of the guilt of every sinne,
Nationall.
Personall.
Endued with power over all our enemies, the
Devill.
World.
Flesh.
Punishment, all
Iudgements Nationall,
Pestilence.
Warre.
Famine—&c.
Afflictions personall, in our
Soules, trouble of Conscience.
Bodies, sickneſse —
Estates, povertie.—&c.
Vncalled,
Iewes, Gentiles, Pagans, Turkes, Infidels, Enemies, Heretikes.
Called, in
Other Countries.
Our owne nation
The Kings Majestie.
Queene, Prince.
Iſſue Royall.
Lords
Spirituall.
Temporall.
Magistrates.
Ministers.
Our Parents, Brethren Sisters, &c.
Afflicted in
Soule and Conscience.
Body.
Estate.



PRAYER

Place these Tables betwixt fol. 8, and 13.

A METHOD of PRAYER.

Prayer is a lifting up of the Soule to God. *Psal.* 25. 1.

Wherein there is to bee considered the *Preface* to it, and the *Parts* of it.

The *Preface* to it, consists 1.

1 In a description, or compellation of *God*, by his glorious majesty, terrible names, holy nature, incommunicable attributes, strict justice, consuming wrath, gracious promises—&c. *Preface.*

2 In a craving of audience, assistance, and accceptance: wee may conclude also herewith, as *Dan.* 9. 17. 18.

The *Parts* of Prayer, are usually *three.* 2. *Parts.*

1 Confession.

2 Petition.

3 Thanksgiving.

Though in exactnes of speech, *Confession* and *Thanksgiving* be

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not *Prayers* formally: but commonly prefixed or annexed thereunto, as *Dan. 9. Ezr. 9.*

1. *Confession of* 1 *Sinne.*

1 *Confession* is an humble, hearty, and feeling acknowledgment, of the *evill* of Sinne; and of punishment done *to*, or due *for*, Sinne.

to which is necessary

1 Confession of the evill of *Sinne*, both in the Habits, Acts, Kindes thereof. Which that it may bee done effectually, and to purpose, we must

1 *A particular* knowledge *of sin.*

1 Labour for the *particular knowledge* and discovery of Sin, in our owne *soules*, which must be by looking our selves in the glasse of the *Law*, whereby we shall discover our *Sinnes* in each Commandement. *viz.*

1 *Comandement.*

Atheisme, Epicurisme, Idolatry—&c—

Atheism, in want of the Knowledge, Love, *Feare* of God—Zeale, Faith—

Epicurisme, in mis-placing our affections. Ido-

Idolatry, in neglect of Gods mercies, in neglect of Gods works of Iustice, in neglect of Gods Saints, and communion with them— &c

2 *Command.*

Not worshipping God by praying, reading—

Will-worship, Idol-worship.

3 *Command.*

Serving God hypocritically, when his Word is preached, read— and prayer.

When his Sacraments are administred, not examining our selves, not reconciling our selves to our brethren, not discerning the Lords body.

Lukewarmenesse, Uncheerefu'nesse, Unteachablenesse, Incorrigiblenesse, Security.

4 *Command.*

Not remembring the *Lords* day, longing to have it past.

Idlenesse, omitting duties publike *or* private.

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5 *Command.*

In the Family, Wife, Husband, Children, Parents, Master, Servants—

In the Common-wealth, Subjects, Magistrates—&c.

In the Church, Ministers, People—&c

6 *Command.*

Not pittying or relieving the afflicted.

Envying, Anger, Hatred, Worldly sorrow. Curfing.

Murthering of Soule, or Body.

7 *Command.*

Uncleanneſſe, Wantonneſſe. Whoredome.

Drunkenneſſe, Gluttony—

8 *Command.*

Diſcontentedneſſe, Sloth, Unthriftineſſe. Oppreſſion. Sacriledge.

9 *Command.*

Diſgracing, and ſpeaking evill of others, Cenſuring. Lying, Slandering, Vaine-boaſting. Plattering, Falſe-witneſſe—

10 *Com-*

10 *Command.*

Not deſiring the good of others, and our ſelves.

Delighting in the contemplation of evill.

2 Get our hearts *deeply* affected with a true *ſenſe*, and thorow feeling, of the haynouſneſſe of our *Sinnes*, a ſerious deteſtation, and vtter hatred of them, with vnfeined ſorrow, and condemning *our* ſelves, for them.

2. *Senſe of it, and ſorrow for it.*

3 Then deſcend wee to a particular *enumeration* of them, in the bitter *root*, ſpreading *branches*, curſed *fruits*, and dangerous *effects* thereof—

3. *particular enumeration*

Firſt *the Sinne* of our firſt parents, *Adam* and *Evah*: looke unto the *rocke* whence we were hewen, and to the *hole* of the pit whence wee were digged, for wee *all* ſinned in their loynes, and ſo *come ſhort of the glory of God*. Rom. 3. 23.

1. *Of Adams diſobedience*

2 *Originall* depravation, and

2. *Originall ſinne.*

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to be deſcri-ed in the

pollution of *nature*, in the corruption of the *Vnderſtanding*. 2 Conſcience. 3 *Memory*. 4 *Will*. 5 *Senſitive appetite*, and *affecti-ons*.

Vnderſtanding.

1 The corruption of the *Vnderſtanding* in 5.

1 *Vanity* therof, our *thoughts* are vaine, taken up with frothy, and fruitleſſe ſpeculations.

2 *Blindneſſe*, being ignorant, and impotent, not able to conceive ſpirituall things.

3 *Vnteachableneſſe*, reſiſting and oppoſing the truth.

4 *Incredulity*, unapt to believe the truth of God.

5 *Enmity*, 1 not ſubject to the *Law* of God. 2 Not reſolving to be ſo *holy*, pure, *exact* as *Gods* Word requires. 3 but caſting off *Gods* yoke and *his* coards, with reluctancie and diſtaſt.

1. Conſcience.

2 *Conſcience*, which is *impure* and polluted, without *light*, and *life*.

1 A *bad* remembrancer, and

falſe

false register, setting downe sin by the *halves*; like the unjust *Steward*, but fifty, where *hundreds* are due.

2 A *slack* instigatour to *good*, or restrayner from *evill*, being not *cleare* to discerne things amisse, like a dusty looking-glasse Not *sensible* of sinne, or tender, but *brawney*, past feeling.

Not *active*, or stirring up to *good*, but sleeping, *drowsie*, not rowsing *us* to purpose, giving *us* no rest, but letting us steepe securely againe.

3 A *false* accuser, or excuser, excusing for *Sinner*: accusing for not *Sins*: 1 It should when the *Law* is preached, accuse, *thou art the man*: but then it extenuates that it is *no sinne*, or but *a little sinne*: approving, and allowing wayes and courses which *seeme* good to a *Man*, but tend to death.

2 When the *Gospell* is preached, it should extenuate, but

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then it aggravates, crying out amaine with *Cain*, *My ſinne is greater than*— full of helliſh and amazing terrours.

3. *Memory.*

3 *Memory* full of weakneſſe, our remembrance being like unto aſhes, 1. *forgetting* what we ought to remember, as *our Creatour in the dayes of our youth*; 2 *remembring* what wee ſhould *forget*, as injuries and indignities.

4. *Will.*

4 Our *Will* is full of

1 *Contrariety* to the Will, and *Word* of God in every thing; *refuſing* to doe what hee commands, but *wilfull* in doing what he forbids.

2 *Pride*, not dependant *on*, or ſubject *unto* Gods will; 'twill not ſtoope to *bee*, or to *doe any* thing for God, 'twill bee *ſomething* in it ſelfe, and muſt be carved to, in a *good* condition, as it ſelfe likes.

3 *Inconſtancie*, unſtable as water in *good*, peremptorie and reſolute

resolute in *evill*: our tongues are our owne, *who is Lord over us?* though in some good mood like *Saul* to *David* it may weep, yet like the morning dewe it vanisheth presently.

4 *Disobedience*, when God commands apt to doe the contrary.

5. *Sensitive appetite.*

5 Sensitive *appetite*, taking pleasure in *sensible* things too much, our appetites and senses *outray* in things *lawfull*, which come in by the senses.

1 *Eyes*, to women, wine—

2 *Eares*, itching after *vanity*.

3 *Taste*, meat and drinke, to *Gluttony*.

4 *Touch*, hands, &c.

6. *Affections*

6 *Affections*, deeply distempered, being *violent*, turbulent, *sullen*, wayward, *untoward*, ready to be *fired* with any temptation, *rebellions* against God: either 1. not *active* & lusting after *good*, or 2. placed where they should *not bee*, or 3 *exceeding*

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in measure: they *overjoy*, overgrieve, *overlove*, we humour and please them, they can but aske and have—

This corruption is in the concupiscible and irascible faculties of the *soule*.

In the concupiscible faculties, 1 Love and Hatred, 2 Desire and Abomination, 3 Ioy & sorrow, which hath under it, Pitty, Envie, Heavinesse, Repentance, and Zeale.

In the irascible faculties, 1 Hope and Despaire, 2 Boldnes, Anger, 3 Feare, which hath under it, Blushing, Shamefastnesse, Astonishment, Agony—

1 *Love* and hatred not of *all* good, not against all sin.

2 *Delight*, not in *God*, religion, the *Saints*.

3 *Feare*, Man, the *creature*, poverty—

4 *Sorrow*, cast downe for *disgrace*.

7. *Body and members.*

7 *Body* and members, *Eyes* Eares

Eares, *Tongue*, Hands, Feet.

3. *Actuall sin in deeds of*

Thirdly, *Actuall* transgressions, against the { Law / Gospell } of *both*, in our

1 *Thoughts*; being *idle*, vaine, *frothie*, not entertaining *God* in them.

2 *Words* rotten, unseasoned, they heale not, edifie not, our *tongues* set on fire of *hell*, corrupt with *lying*, slander, *dissembling*, backbiting.

3 *Deeds* of { *Omission*, / *Commission*,

1. *Omission and*

Not husbanding the *talents* of grace, and *nature*, which wee were *betrusted* with; which we have *ill* imployed: our precious *time* we raffle out—

Deficiencie

Barren, unfruitfull, 1 for *acts* and dueties.

1 Neglecting wholly, 2 intermitting, 3 slighting them.

Restreyning prayer, refuse the Sacrament, omit Fasting and Prayer.

2 *Gra-*

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2 *Graces*, want of { *love* to Christ & *godly* men. humility. faith. zeale.

3 Mis-spending our *time* in vanity, raffling out our precious houres, and squandring away our talents.

4 *Occasions* of doing, and receiving *good*, not *clothed*, not *visited*, not *instructed* others, or *trying* if at *any time God would give* them repentance.

2. *Commission*

2 *Commission*, in the rebellion, and sinfulnesse of our *lives*, sinning in our *generall* and particular *calling*, confessing here the sinnes of our *Sexe*, complexion, *constitution*, &c. those we *last* of all committed, under which our consciences doe yet freshly *bleede*: by which *God* hath been most dishonoured— Both for,

1 *Quantitie*, in the { greatnesse. frequencie.

2 *Qua-*

2 *Quality*, in the haynouſneſſe.

3 *Relapſes*, iterations.

4 *Circumſtances*, aggravating ſinne. *viz.*

The Perſon againſt *whom*: The glorious *God*, our moſt gracious and tender *Father*.

Againſt our *Chriſtian* Brethren, Superiours, Inferiours, Equalls, becomming guilty of *other* mens ſinnes, occaſioned by *our* Command, Company, Counſell, Ill example, Connivence, Silence—&c.

Againſt our *owne* ſoules.

Againſt every Creature.

The Time, *when*, In generall, in particular.

In generall before and ſince our Converſion—&c. In Infancie; Child-hood, Youth; Mans-age, Old-age.

In particular, in the Day, Night—&c.

The Place, *where*, at home, and abroad.

At home, the Table, Cloſet, Bed.

Abroad

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Abroad, *viz.* in the Church, in Company, in the Fields—&c.

1. *Againſt God*

1 Againſt *God* himſelfe. 2 and that againſt knowledg. 3 without *any*, or with very *ſmall* Temptation. 4 againſt *vowes* and covenants. 5 againſt *meanes* afforded, to *reſiſt* ſinne, and doe better.

1 *Hating* of *God*, being enemies to him.

2 *Denying* by our workes, his *power*, omnipreſence, *juſtice*, omniſcience, ſetting up baſe *luſts* to be our God.

3 *Deſpiſing* of God, if ſo we can *hide* our ſinne from *man*, we never care though *God* ſee it.

2. *Preſumptuouſly.*

2 And thus not onely of *ignorance* when we knew not, nor of *infirmity* being tranſported with *paſſion*, the Law in our members, but even of *wilfulnes*, and preſumption, acted with a high hand, againſt *Knowledge* and the cries of a convinced *conſcience*, which makes *ſinne* rebellion,

lion; to *know* God, yet not to glorifie him as *God*, not in the dayes of our *ignorance* onely, but ſince the *light* of the glorious Goſpell, hath ſhone into our *hearts*.

3 Without *any*, or with ſmall temptation, *reſolving* to ſinne, ſelling themſelves with *Ahab*, even in cold bloud, to doe wickedly. *Heb.* 10. 26. as in *ſinnes* in which there is neither *pleaſure*, or profit, &c. As to *ſweare*, prophane the Sabbath, refuſe preaching, praying, ſcorning *Gods* wayes.

3. *Without, or with temptations.*

4 Againſt frequent *purpoſes*, faire *promiſes*, of more holy obedience, reiterated *vowes* and covenants.

4. *Againſt vowes—*

{ generall in { Baptiſme, Lords Supper. particular on ſuch and ſuch an occaſion.

5 Againſt *mercies*. 1 *Bleſſings*, wounds of *love*. 2 *Corrections*, thou haſt ſtriken us, but

but wee have not ſorrowed, *Ier.* 5. 3.

3 *Word*, early and late, all the day long

2. *Sinnes againſt the Goſpell.*

2 Actuall ſinnes againſt the *Goſpell.*

1 Not *thirſting* after *Chriſt* Ieſus, nor prizing, nor loving and cleaving unto *him* with our deareſt affection: 2 *denying* him in our lives.

2 Not *repenting* us of our ſinnes, though God in mercie vouchſafe *ſpace* and *meanes*, but hiding, excuſing, not mourning for, nor forſaking ſinne.

3 Not *believing* the promiſes of ſalvation, nor relying upon *Ieſus* Chriſt for juſtification, ſanctification, and ſalvation, &c. not ſtirring up our ſelves to take hold of *him*, but forſaking our owne mercies.

4 *Sinning* againſt the holy *Ghoſt*, by tempting, grieving, or quenching the holy

ly ſpirit of *God*, receiving the grace of God in vaine, turning it into wantonnes, growing cold in religion, loſing our *firſt* love.

Thus bringing our *iniquities* to remembrance, 1 wee muſt acknowledge and bewayle them, not onely generally, but individually alſo, one by one, fetching and ferreting them out (as ſo many *Achans*) by the poll, eſpecially thoſe which are naturalized, and habituated in us, our beloved and darling ſinnes, our deareſt *Dalilahs*.

And *that*, from a { 1 *Trobled*, broken, bleeding melting ſpirit, beleeving heart, claſping the promiſes *Ezr.* 10 2. *yet now there is hope in Iſrael, &c.*
2 *Honeſt* heart, wiſhing the confuſion, as wel as making the confeſſiō of ſin, meaning to leave every wicked way and with purpoſe of heart cleaving to the *Lord*—

2 Con-

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2. part of Confeſſion viz. of the wages of puniſhment.

2 Confeſſion of the evill of *puniſhment*, acknowledging our ſelves, in regard of theſe our ſo many and grievous ſinnes, not onely *to bee leſſe than the leaſt of all Gods mercies*, but moſt juſtly worthy of his moſt dreadfull plagues, lyable and obnoxious to all *evills* of puniſhment in

Iudgements { Corporall. Spirituall. Temporall. Eternall.

vid. Exr. 9. Dan. 9.

Thus of the firſt part of Prayer, *viz.* CONFESSION.

The ſecond part of prayer, which is Petition.

The Second followes, which is

PETITION.

PEtition is either for { Our ſelves. Others.

1 Our

1 Our ſelves, and is called *Supplication*, conſiſting of two branches, *viz.* { Apprecation. / Deprecation.

1 *Apprecation*, or collation of good, which alſo conſiſts, in deſiring;

1 *Supply* of all wants { Spirituall. / Corporall.

2 *Continuance* and encreaſe of all bleſſings both { Eternall. / Spirituall. / Corporall.

1 *Apprecation*, for beſtowing of all good bleſſings, *viz.*

1 *Supplying* all our wants of things, 1 Spirituall,

viz. { Grace. / Encreaſe of Grace. / Meanes of Grace.

1 For the grace of free *Pardon* for our ſinnes, that *God* for his *mercies*, promiſe, *Chriſts* ſake (even the abundant merits of our Lord *Ieſus* his bloudy paſſion, who hath ſatisfyed for them to the utmoſt farthing, by pouring out his *ſoule* for an oblation for the

Apprecation for
1.
Pardon of ſinne.

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the ſinnes of the whole world, would be pleaſed freely to forgive, and blot them out of his *booke*, never laying them to our charge before men, to *ſhame* us in this world; or to our everlaſting confuſion before men and Angels in the world to come.

2. *Faith in Chriſt.*

Of which that *we* may more fully bee aſſured, wee pray for a lively and apprehenſive *Faith*, by which we may be inabled to lay hold on, and *apply* the generall and free *Promiſes* of Salvation, to our ſelves in *particular*, that God would *ſeale* up the aſſurance hereof to our conſciences, by the gracious teſtimony of his *holy* ſpirit, giving unto us the ſpirit of *adoption*, whereby we may with comfort and confidence cry ABBA father, that ſo being juſtifyed and freed from the guilt and puniſhment of all our ſinnes wee may have *peace* of conſcience, being reconciled to him in his *Sonne*.

2 *Repentance* unto life, whereby our ſtony hearts may be ſoftned & broken wth godly *ſorrow*, & our eyes run down wth rivers of teares, for our *falls* and faylings heretofore, and we quickned to new obedience to ſerve the living God, in holineſſe and righteouſneſſe all our remaining dayes.

3. *Repentance.*

3 All other *ſanctifying* graces, accompanying & furthering our everlaſting happineſſe, 1. as ſaving *knowledge*, that we may underſtand what the holy and acceptable *will* of the Lord is. 2 Fervent *love* to God, our brethren, yea our very enemies, for *his* ſake that loved *us* when wee were enemies. 3 Ardent *zeale*. 4 Lively hope. 5 Son-like *feare* of God. 6 True *humility* and contrition of ſpirit. 7 *Sincerity* and boldneſſe in the profeſſion of the truth. *Perſeverance*, patience and *ſtrength* under the croſſe; *Contentation* in all

4. *All ſanctifying grace.*

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2. *For growth and encreaſe of* Grace.

all eſtates, either of weale or *woe*, want, or abundance.

2 Encreaſe and *growth* of all theſe *graces*, that the bruiſed *reed* may not be broken, nor the ſmoking Flaxe quenched, but that our graces, *like the light*, may ſhine more and more to the perfect day; and our works be more at laſt, than at the firſt.

3. *The meanes of grace continued and ſanctifyed to us.*

3 The *meanes* of grace continued and ſanctifyed unto *us*: as 1 Gods *Word* preached at Church. 2 *Read* in private, that the holy *Ghoſt* bleſſing it from heaven, may bring it cloſe home *unto*, and ſavingly worke it *upon* our hearts, that thus the heavenly *ſpirit* breathing on his own ordinances, they may quicken *us*, and become effectuall to our ſalvation;

3 Sacraments.

3 Sabbaths.

4 Prayer.

5 Faſting, &c.

2. *Petition for ſupply of temporall wants.*

2 Supply of *wants temporall*, our

our owne *perſonall* concernements, and all outward bleſsings appertayning to this preſent life, *Health*, Liberty, *Friends*, Rayment, *Food*, giving and preſerving to *our* uſe the kindly fruits of the *earth*, ſo as in due time wee may enjoy them: *preſervation* in our perſons and eſtates, *Direction* in all our courſes, *thoughts*, words, actions: the bleſsing of *God* upon all our labours, a *right* and ſanctifyed *uſe* of all Gods *bleſſings*, and chaſtiſements.

2. *Deprecation.*

2 *Deprecation* of Evills, *perſonall*, nationall, both of *ſinne* and *puniſhment*, either before or after it comes: Before it comes, *averſion* & prevention; After it comes, *ablation* or removall.

1 Wee pray againſt the *evill* of *ſinne*, that we may be, 1 Delivered, freed and acquitted of the guilt and danger of all our ſinnes. 2 *Endued* with watchful-

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fulneſſe, power, and dominion over them *all* : in our judgements to *diſlike* them, in affections to *hate* them, in heart to *bewaile* them, and in life to *forſake* them—

1. *To be freed from the guilt of sin.*

I From the *guilt* and danger, that our ſinne may not ſhame us before men, and *torture* our conſciences here in this life, nor *condemne* us body and ſoule in the world to com; yᵗ our doing *evil*, omitting *good*, particular *failings*, frailties, diſtractions, indiſpoſednes to ſerve *God*, our *ignorance*, Atheiſm, infidelitie, *hypocriſie*, inconſtancie, pride, vaine-glory, *envy*, uncharitablenesſe, putting off our repentance, *forgetfulneſſe*, diſtruſtfulneſſe, *unthankefulneſſe*, dulneſſe, unchearfulneſſe, *ſelfe-love*, ſtrife, wrath, *flattery*, idleneſſe, *gluttony*, uncleanneſſe, covetouſneſſe, all inordinate deſires, and all the *evill* of our *good* workes—&c.— may never bee *imputed* or layd to our charge.

perſonall.

As

As likewiſe the *Nationall* unthankfulneſſe, *hereſies*, ſchiſmes, *ſwearing*, oppreſſion, ſecurity—(which crye open-mouth'd againſt *us*) may not enter into the eares of the Lord of hoſts.

Nationall.

Secondly, That we may from on, *high* be indued with *power* over thoſe corruptions, and luſts, to which *pleaſure* allures, *profit* provokes, ſinfull *cuſtome* moſt of all ſwayes us; the *plague* of our own *heart*, that the luſts of our fleſh may be crucifyed, and the whole *body* of ſinne aboliſhed, and we leade our captivity captive.

2. *To have* power 1. *over* Sinne.

2 Victory over all the deceits of the whole *world* (which lieth in wickedneſſe) and all the *temptations* thereof, that neither the *perſons*, nor *things* therein, may become our *ſnare*.

2. *The world.*

3 Over the *Devill*, that archenemy of our ſalvation, and his fierceſt and craftieſt aſſaults: that

3. *The Devill*

he may never finally prevaile over us: that the *God* of *peace*, would tread downe *Satan* under our feete, and so make us more than conquerors, through our *Lord Iesus*, who hath loved us.

2. *To bee freed from the evill of punishment.*

Secondly, Deprecation of the *evill* of *Punishment*: 1. All those dreadfull *curses* due to our sinnes, that they may not be inflicted on us.

2 Deliverance from all *plagues*, which we now feele, or hereafter may feare. *viz.*

Nationall 1 Iudgements *nationall*, which the whole Land mournes under: *Plague* of the pestilence, famine, warre, sedition, conspiracie—

Personall. 2 Afflictions *personall*, that lie on our selves, either in *soule*, body, or in *estate*; troubles and terrours of conscience: griefe of minde, scandalls and offences, imprisonment, banishment, sicknesse, poverty, disgrace, losse of friends,

friends, or any other afflictions of what kinde ſoever: preſervation *from* and *in* all dangers, *Death* it ſelfe, the king of terrours, the day of judgement, from *Hell*, and chaines of darkneſſe, from *Gods* wrath, and everlaſting damnation—&c.

Secondly, We petition for *others*, which is *Interceſſion*: and thus *here*, wee pray for the *Catholike* Church of *Ieſus* Chriſt, militant every where on *earth*, which is either,

2. *Interceſſion for the Catholike Church.*

1 Uncalled (yet belonging to the election of grace) that they may be converted as 1. *Iews* (our elder ſiſter, which was in the covenant before us) 2 *Pagans* and Infidels, that they may heare the glad tidings of ſalvation, and that the *Sunne* of righteouſneſſe may ariſe on *them*, with healing in his wings, that they may enjoy Gods Word, Sacraments, Sabbaths, that God would bring

home them that goe aſtray, inſtruct the ignorant, and forgive them that rebelliouſly tranſgreſſe; *Heretickes*, yea the *Enemies*, and Perſecutours of the Church, that they all may bee *converted*, or (if implacable) confounded: beſeeching *God* to forgive our Enemies, Perſecutors, and Slanderers, and to turne their hearts—

2. *Called.*

2 Already *called*, that the Lord would purge it from Schiſme, and *Hereſie*, and appeaſe all unhappy differences in the Church, making all Chriſtians keepe the unity of the ſpirit, in the bond of peace: and that he would warme and enliven the ſetling and cooled affections of theſe ſecure and earthly-minded times. To watch over it for good, whether in the tranſmarine parts, and forraigne countries *abroad*, or our owne nation at home, & herein eſpecially our gracious ſoveraigne King *Charles*, and his Highnes Dominions,

3. *In forraine parts.*

nions, with all his sacred Stocke and Lineage, the *Queene*, young Prince, *Princesse*, Duke: the Lady *Elizabeth* the Kings onely sister, and her Progenie. The *Lords* spirituall and temporall, those of *his* Majesties most honourable Privie Councell: the *Nobility*, Majestracie, Ministrie, the two Universities, the *Gentry*, and Commonalty, our *Parents*, Kindred, Friends, Benefactours, all such as we stand obliged unto by nature, *desert*, duty, or any speciall relation.

2. *Our land at home.*

Thirdly, *Afflicted* in soule, *body*, or in estate, being oppressed, and persecuted under *Popish* tyranny, or *Mahumetan* cruelty: those that bee destitute of all *comforts* of this life, that want *foode*, rayment, harbour, liberty, *peace*, health, that grone under poverty, famine, nakednesse, &c.— that all the *Israel* of God may bee delivered from all *their* troubles.

3. *Afflicted.*

The third part of prayer which is Thankesgiving for the Church *in generall.*

3.

THANKSGIVING.

THe third and laſt Part of our Prayers is *Thankeſgiving*, that God would give us thankefull hearts for all his Bleſſings.

Firſt, Poſitive.

Secondly, Privative in Temporall, ſpirituall, and eternall good things towards his whole

Church
- 1 *Triumphant*, for providing for it *Heaven*, a place of reſt and happineſſe: for the glorious *Martyrs*, godly *Biſhops*, Preachers, and *Confeſſors*, that out of their aſhes he hath wondrouſly rayſed up beleevers.
- 2 *Militant*, for giving them
  - 1 *Chriſt* to be their Saviour, captaine and leader.
  - 2 Holy *ſpirit* to bee their comforter.

3 God

3 God himself to be their father.
4 His Gospell, Sacraments,—&c.

Secondly, For his blessings to our *selves*, for that eternall, unchangeable, infinite, everlasting, undeserved *love* of his to us, in our *Election* in, and *Redemption* by Iesus Christ, our *vocation*, our *Adoption*, Iustification, *Sanctification* inchoate, with assured hope of future *Glorification*.

2. *Our selves in particular. Election, &c.*

That we were borne of Christian and beleeving *Parents*, in a land of righteousnesse, in a time of knowledge, planted in religious families & towns, undergodly and painfull *Ministers*, and gracious Governours, that we enjoy Gods *word* and Sacraments in the power and purity of them, for the many great and precious *promises* made to us therein,

Which are either *performed* already towards us; or shall be

hereafter in due time accomplished:

2. *For grace in any measure.*

For all the *Graces* of the holy *spirit*, for the gracious and free *pardon* of our many sinnes, *Faith*, Repentance, some care of sincere *obedience*, and tender *hearts* desiring to feare God: for *power* against, and prevailing *over* any sinne, that we are not given over to *Heresies*, and *Errours* in opinion, nor to those base and fleshly *Lusts* that some others are, in our lives, nor to a hard heart, reprobate minde, benummed conscience, and finall *Apostasie*: for victory in any temptation, over subtle Satan, the alluring world, and our own selfe-deceiving selves.

2. *Thankesgiving for Temporall Blessings.*

Secondly, *Temporall* Blessings.
viz. of { *Creation.* / *Providence.*

1 *Creation* after Gods own image, not being made a *Beast*, Toad, *Foole*, &c.

2 Gods

2 Gods *providence* { Nationall / Personall } in those wonderfull { Deliverances of the nation— / Preservation, *peace*, plenty towards us, and fatherly care over us, in our *birth* and infancie, ever since we hung upon the brests: in our *childe-hood*, youth, mans estate, unto old age and gray haires,; for our *health* continued so long, or restored of late, for *understanding*, judgement, and discretion, peace, liberty, prosperity, *food*, raiment, fame and good esteeme among Gods people: for wealth, friends Godly parents, carefull tutours, masters, and governours: good education, quietnesse of minde, contentment, &c.— Daily *preservation*, manifold deliverances from imminent and apparent, yea unseene and unfeared dangers, For his fatherly *chastisements*, and corrections: for sanctifying to our everlasting

good, our afflictions, ſickneſſes, croſſes, temptations ;. for ordinary and extraordinary favors, for deſired ſucceſſe in our *labors*, and vocations : for bleſſing the *workes* of our hands, upon us in the *day*, and for preſerving and refreſhing us with ſweet ſleepe in the *night* : and finally all *bleſſings* of what kinde ſoever, *may* here (as occaſion is offered) yea muſt be remembred with thankful acknowledgement unto *God*, not onely *verbally* with our lips and tongue, but *vitally* and *really* in a holy converſation ſhining in our life ; leſt it be verifyed of *us*, which our *Saviour* ſaith concerning the *Lepers*, *Were there not ten cleanſed, but where are the nine ? There are not found that returned to give glory unto God, &c.* Luk. 17. 17. 18.

FINIS *Methodi.*

Cauſes of *Diſtraction* in PRAYER.

Ex P. M.

1. THe naturall lightneſſe of our ſpirits, that have much adoe to ſtay themſelves, and keepe long in one ſtate.

2 Becauſe divine things are farre off from our ſenſes, now they are the *ſenſes* which tye our attention, as the ſight of the *Preacher*, workes a deeper impreſſion in the *hearers*.

3 Becauſe of our *luſts*, as hatred, covetouſneſſe, ambition,—which being bent to their naturall center will bee ſetling.

4 Becauſe of the *Devill*, who ſtirs up our *luſts*, and foyſteth in vaine thoughts, when we pray; becauſe *Prayer* is the maine *ram*, that batters downe the wals of *his* kingdome.

Helpes

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Helpes against it.

Helpes against Diſtraction in Prayer.

1 A *Voice* in prayer, for the *thought* alone, is eaſily diſtracted.

2 *Darkeneſſe*, and the removing of all objects that may diſtract.

3 Be *ſhort* in thy prayers, and pray the oftner, *Eccleſ.* 5.

4 *Mortifie* our luſts, for they clip the wings of our prayers: *pride*, covetouſneſſe, *wantonneſſe*, choller.

1 *Tim.* 2.8.

5 Meditate *before* you pray, of *Gods* greatneſſe, of his judgements, of *our* ſinnes, &c.—The godly man will bee ſorry for, judge and condemne himſelfe for, his diſtraction, formalitie, deadneſſe of ſpirit, &c.

The Lord is nigh unto all them that call upon *him*, to all that call upon him in *truth*, *Pſal.* 145. 18.—to this man will I looke, even to him that is poore, and of a contrite ſpirit,

Iſai. 66.2.

and

and trembleth at my word.

Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God, for *God* is in heaven, and *thou* upon earth, therefore let thy words be *few*.—Take heed thou give not the sacrifice of *fooles*: if thou offer the lame and the sicke unto thy governour, will *he* be pleased with *thee*, or accept thy person? *Cursed* be the deceiver which hath in his flocke a *male*, and voweth and sacrificeth to the *Lord*, a corrupt thing. Offer incense unto *his* name and a pure offering: whatsoever thine heart prayeth let it bee heartily, with all thy might, labour for the spirit of prayer; which the Lord promiseth to his faithfull ones, *the Spirit of grace, and of supplications*—for know that:

Eccles. 5. 2. *vers.* 1.

Mal. 18. 14.

Mal. 1. 11.

Zech. 12. 10.

1. A very *hypocrite* may pray and that (as one would thinke) very zealously, both with others,

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thers, and alſo apart by himſelfe. For is the true Chriſtian ſometimes *hot* in prayer? *hee* will ſweat: is the humbled ſoule ſorrowfull? *he* wil weepe and blubber: doth the ſincere heart *ſigh* ſoftly? *hee* will cry out amaine, with a great and exceeding bitter cry, as *Eſau, Bleſſe me*, even mee alſo O my father. It ſtands us therefore in hand, to looke that our *hearts* bee right, in the ſight of God.

M. Dyke *on the hearts deceipt.*

Gen. 27. 34.

Iob 27. 8. 10.

2 For, *what is the hope of the hypocrite? will hee delight himſelfe in the Almighty, will hee alwayes call upon God?* no, for in more grievous croſſes, he ſometimes hath not one word to bleſſe himſelfe withall—yet hee ſometimes may *then* ſeeke God early,—they powred out their prayer when thy chaſtning was upon them.

Hoſ. 5. 15. *Iſai.* 26. 16.

2 *Chr.* 7. 14.

3 In thy Praying, *ſeeke Gods face*; herein the hypocrite is too blame, *hee* prayes out of ſelfe-reſpects,

reſpects, for baſe ends—and out of *pride*, and vaine glory, hee prayes more often, more zealouſly with *others*, than alone by himſelfe, *to his father in ſecret*—not with all manner of prayer, &c. the touchſtone of prayer is *giving of thankes*, in which *he* is ſeldome, about which he does but bungle.

4 Make not prayer thy *end* in praying, but uſe it in good ſadneſſe, as a meanes to bee enabled againſt corruptions, and to get grace: the *hypocrites* are lazie *lip*-prayers, hee feeles not *ſinne* like a mountaine of leade lying on his conſcience, hee ſees not a want of grace, &c. he puts not to the *ſhoulder*, he uſeth not the meanes for the atteining of what hee prayes: his *hands* labour not, his feet beſtirre them not ſo faſt as his tongue—hee prayes againſt ſinne, yet lives wickedly: hee prayes for health, &c. and yet lives riotouſly,

M. Dyke *ibid.*

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Our ſacrifices muſt bee offered with fire, warmth of enflamed Zeale. Cold Prayers are to God, as dead drinks be to us.

touſly, intemperately, would I had ſuch and ſuch a grace, but *hee* is not ſicke of love, nor earneſt for thoſe graces: hee deſireth, he never breaketh his ſleep for the matter, *hee* hungers not, *thirſts* not for righteouſneſſe; *Hunger* will breake ſtone wals and the *ſincere* Chriſtian, will have no *nay*, like *Rachel*, give mee children, *give me this* and this *grace*, *or I die*: hee uſeth the *meanes*, O that my wayes were ſo directed! *Like as the Hart brayeth* for the water brookes, my ſoule breaketh for the longing that it hath—

Pſal. 42. 1. Pſ. 119. 20.

Luk. 18. 10. 1 Theſ. 5. 17

5 Pray *without ceaſing*, perſevere in prayer, and faint not; never thinke thy ſelfe to have too much heavenly ſociety, and talke with God, acquaint thy ſelfe ſtill more with the Almighty—The hypocrite is inconſtant, fickle off and on—Wicked men and hypocrites have taken up a courſe of prayer, and

and breeding and cuſtome have wrought a kind of conſcience in ſome: but *they* but *luſt* with *Balaam*, *let mee die the death of*—2. They alwayes have one pad, one forme,—3. From the lips or braines, not from the ſpirit. 4. At randome, as men ſhoot, not minding how their arrow lights or ſpeeds. 5. They begin and end in themſelves, with their owne ſtrength, for their owne particular ends, not for the Church.

Meanes of PREPARATION *to Prayer.*

1 CLenſe our ſoules from the guilt of foule ſinnes, thoſe lately committed. *Waſh you*, make you cleane— The Iewes and Turkes waſh their bodies; waſh thou thy ſoule in the briniſh teares of ſincere ſorrow. *Iſai. 1.*

Tergat ſpeculum, mundet ſpiritum. Bern.

2 Sequeſter our thoughts fr m

from worldly cares, goe up into the mount: retire thy ſelfe ſome little while before thou prayeſt: outward things ſtifle our prayers, and make them hang the wing.

3 Conſider we have to doe with *God*, come with feare and trembling into his preſence, not ruſhing on a conſuming fire.

Out of M. Byfield.

Three Queſtions *to bee asked of our ſelves, the ſerious anſwer whereunto, will ſtirre up and furniſh every* babe *in Chriſt, to cry* Abba *father, with* faith, *feeling, and* fervencie.

1. For confeſſion of ſin.

Q. 1. *WHat ſins have I committed all my life long that lie heavie on my conſcience, and would affright my ſoule, if I were now to die?*

This

This Queſtion ſincerely anſwered, wil drive thee to a ſcrutinie, and ſearching them out: (as the Iewes did Leaven before the Paſſeover, and very ſeaſonable for Chriſtians before every Communion, &c.) to a particular confeſſion, and bewayling of them. Thou maiſt ſet them downe in a paper.

Qu. 2. *What would I deſire God to doe for me, if I were ſure to obtaine my wiſh of him?* 2. *For petition of neceſſaries.*

Thy heart will anſwer; O that God would pleaſe, to *forgive* my ſinnes, ſuch, and ſuch—O that hee would *give* unto me { ſtedfaſt faith in the Lord Ieſus: / the grace of Perſeverance—Health, &c.

Set downe the particulars.

3. Qu. *What ſpeciall favours and* 3. *for thankeſgiving.*

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3 For Thankeſgiving.

and bleſſings hath God beſtowed on mee, from my infancie till now, for which I owe him all poſſible thankeſgiving?

Thy heart will make anſwer, ſuch and ſuch a time hee delivered mee from danger, from death, &c. made ſuch a man to be my friend—gave mee a husband, a wife, preferment, &c.

Thus if thou ſignifie to God thy { hatred of thoſe ſinnes. want and hearty deſire of thoſe graces— thankeſgiving for thoſe bleſſings.

Exerciſe will make this eaſie, and *Chriſts* ſpirit (that great maſter of *requeſts*) will be ready to draw thy petitions for thee, prompting thee with fit words, and holy affections: thou ſhalt make thy prayers unto him, and hee ſhall heare thee, and if thou ſeeke him, hee will be

be found. *Iob* 22.27.

Doe this *daily*, it will bee no hinderance, to thy worldly employments. No man ever loſt by ſerving God, *Meat and Mattens hinder no mans thriſt.* Godlineſſe hath the Promiſe; for as *hee* rideth not furtheſt, * that goes early out on a bad horſe &c. or *hee* that is early up at his buſines with blunt, and dull-edged tooles, but wearies himſelfe and mars his worke— ſo *he* proſpers not beſt that goes about his calling, before *he* hath ſeaſoned his heart with holy meditations, *reading*, and prayer to God.

* *Practice of Chriſtianity.* pag. 622.

Exod.

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Exod. 40. 5.

Thou ſhalt ſet the Altar of Gold for the Incenſe before the Arke of the Teſtimonie,—

Exod. 30. 7.

—*Aaron* ſhall burne thereon ſweet Incenſe every morning—*verſ.* 8. and at Even hee ſhall burne incenſe upon it, a perpetuall incenſe before the Lord.

Levit. 16. 12.

—He ſhall take a *cenſer full* of burning coales of fire, from off the Altar before the Lord, and his *hands full* of ſweet incenſe, beaten ſmall, and bring it within the veile.

verſ. 13.

And hee ſhall put the incenſe upon the fire before the Lord, that the cloud of the incenſe may cover the *Mercie-ſeat*, that is upon the Teſtimonie—

Holy

Holy Incense for the the Censers of the Saints: Or, *Selected Sentences of holy Scripture, furnishing with materialls, and serving as* Formes *of* Prayer, *according to the* heads *of the former Method.*

To these Common-places, *thou mayest in thy daily reading the Scriptures, referre many of the like nature.*

PREPARATION.

LEt us lift up our *heart*, with our *hands* unto *God* in the *heavens.* *Lam.*3.41.

Unto thee lift I up mine eyes, O *thou* that dwellest in the heavens. *Psal.* 123.1.

DESCRIPTIONS of GOD.

O God, the God of the *Spirits* of all flesh— *Num.*16. 22.

Thou

Nehe.9.17. Thou art a God ready to *pardon*, gracious and mercifull, slow to anger, and of great kindenesse.

Psal.75.2. O *thou* that *heareſt* prayers—

Isai. 42.5. —Thou Lord that *createdſt* the *heavens*, and *ſtretchedſt* them out, that *ſpreadeſt* foorth the *earth*, and that which commeth out of it; that giveſt *breath* unto the people upon it, and *ſpirit* to them that walke therein.

Dan 5.23. —The God in whoſe hand our *breath* is, and whoſe are all *our* wayes.

Isai. 57.15. The *high* and lofty *One*, that inhabiteſt eternity, whoſe *name* is holy; who *dwelleſt* in the *high* and holy place, &c.

Ier.10.10. The *living* God and the *everlaſting* King.

12. —Who haſt made the *earth* by thy *power*, and haſt eſtabliſhed the *world* by thy *wiſedome*, and *ſtretched* out the *heavens* by thy *diſcretion*.

That

That formeſt the *mountaines* and createſt the *wind*,& declareſt unto *man* what is his *thought*, that makeſt the *morning* darkeneſſe; and treadeſt upon the *high* places of the earth. *Amos* 4.13.

The *bleſſed* and onely *Potentate*, the *King* of Kings, and *Lord* of Lords: Who *onely* haſt immortality, dwelling in the *light* which no *man* can approch unto, whom no *man* hath ſeene or can ſee. 1*Tim.*6.15. 16.

—The Lord of Hoaſts, which dwelleth betweene the Cherubims. *Sam.* 1.4.4

—Behold the heaven, and the heaven of heavens cannot containe thee. 1*King.*8.27

—Thine is the Kingdome, O Lord, and thou art exalted as head above all. 1*Chr.*29.11

Both riches and honour come of thee, and thou reigneſt over all, and in thine hand is power and might, and in thine hand it is to make great, and to give 12.

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ſtrength unto all.

Iob 25.5. Behold, even to the Moone, and it ſhineth not, yea, the Starsare not pure in his ſight.

Pſal. 104.1. —O Lord my God, thou art very great; thou art cloathed with honour and Majeſty.

2. Who covereſt thy ſelfe with light, as with a garment: who ſtretcheſt out the heavens like a curtaine.

Iſai. 40.15. —The nations are as a drop of a bucket, and are counted as the ſmall duſt of the ballance: hee taketh up the Iſles as a very little thing.

17. All nations before him are as nothing, and they are counted to him leſſe than nothing, and vanity.

22 It is he that ſitteth upon the circle of the Earth, and the inhabitants thereof are as graſhoppers, that ſtretcheth out the heavens as a curtaine, and ſpreadeth them out as a tent to dwell in.

Ier 40.12. O Lord of Hoaſts, that trieth

eth the righteous, and ſeeſt the reines and the heart.

—The Lord which giveth the Sunne for a light by day, and the ordinances of the Moone and of the Starſ, for a light by night, which divideth the Sea, when the waves thereof roare, the Lord of Hoaſts is his name. *Ier.* 31.35.

—Lord God behold thou haſt made the heaven and the earth, by thy great power, and ſtretched out arme, and there is nothing too hard for thee. *Ier.* 32.17.

Thou ſheweſt loving kindneſſe unto thouſands, and recompenceſt the iniquity of the Fathers into the boſome of their children after them, the great, the mighty God, the Lord of hoaſts is his name. 18.

Great in Councell, and mighty in worke, for thine eyes are open upon all the wayes of the Sonnes of men, to give every one according to his wayes, and according to the fruit of his doings. 19.

Ier. 46. 18. —The King whose name is the Lord of Hoasts.

Amos 5. 8. —Him that maketh the seaven Stars and Orion, and turneth the shaddow of death into the morning, and maketh the day darke with night: that calleth for the waters of the Sea, and powreth them out upon the face of the earth, the Lord is his name.

Amos 9. 6. —He that buildeth his stories in the heaven, and hath founded his troupe in the earth.

Mich. 7. 18. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, he retaineth not his anger for ever, because hee delighteth in mercie.

Nah. 1. 4. He rebuketh the Sea, and maketh it dry, and drieth up all the Rivers.

Hab. 1. 13. Thou art of purer eyes then to behold evill, and canst not looke on iniquity.

Discriptions

Deſcriptions of God from his

Mercie and long-ſuffering.
- *Exod.* 34. 6.
- 2 *Pet.* 3. 9.
- 2 *Chron.* 30. 9.
- *Nehem.* 9 31.
- *Pſal.* 103. 8. 11. 13. 17.
- *Mic.* 7. 18. 19.
- *Rom.* 2. 4.

Gracious Promiſes
- *Gen.* 3 15.
- *Pſal.* 103 3. 9.
- *Pſal.* 30. 5.
- *Pſal.* 126. 5.
- *Iſay.* 1. 18.
- *Iſay* 54. 8.
- *Ezec.* 18. 21. 23.
- *Ezech.* 33. 11.
- *Math.* 12. 20.
- *Math.* 11. 28.
- *Rom.* 8. 1.

Omnipotent goodnes.
- *Eph.* 3. 20.
- *Gen.* 17. 1.
- 2 *Cor.* 9. 8.
- *Rom.* 10. 12.

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Craving of AVDIENCE, ASSISTANCE, and ACCEPTANCE.

Deut. 26. 15. Looke downe from thy holy habitation, from heaven.

1 Reg. 8. 28. —have thou respect unto the prayer of thy servant, and to my supplication, O Lord my God, to hearken to the cry, and to the praier which thy servant prayeth before thee this day.

Psal. 50. 15. Thou hast commanded that we should call upon thee in the day of trouble, and hast promised also that thou wilt deliver us.

2 Reg. 19. 16. Lord bow downe thine eare and heare, open Lord thine eyes and see, and heare the words—

Psal. 141. 2. Let my prayer bee set forth before thee as incense: and the lifting up of my hands as the evening sacrifice.

Iohn 14. 14. Thou hast promised that if wee shall aske any thing in thy Sonnes name, thou wilt doe it—

Now

Now therefore, O our God, heare the prayer of thy ſervants, and their ſupplication, and cauſe thy face to ſhine upon us for the Lords ſake, —for wee doe not preſent our ſupplications before thee for our righteouſneſſe, but for thy great mercies. *Dan.9.17.* 18.

Wee know not what wee ſhould pray for as we ought, therefore let thy Spirit it ſelfe helpe our infirmities, and make interceſſion for us with groanings which cannot be uttered. *Rom.8.26.*

It ſhall come to paſſe when he cryeth unto me, that I will heare, for I am gracious. *Exo.22.27.*

—Hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael when they ſhall pray towards this place, & heare thou in heavē thy dwelling place and when thou heareſt, forgive. *1 Kin.8.30.*

—Heare thou in heaven and forgive the ſinne of thy ſervants, and of thy people Iſrael, that thou teach them the good way 36

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wherein they ſhould walke, and give raine upon thy land which thou haſt given to thy people for an inheritance.

43. Heare thou in Heaven thy dwelling place, and doe according to all that the ſtranger calleth to thee, for that all people of the earth may know thy name to feare thee, as doe thy people Iſrael.

39. Heare thou in heaven thy dwelling place, and forgive and doe, and give to every man according to his wayes.

Nehe.1.6. Let thine eare now be attentive, and thine eyes open, that thou mayeſt heare the prayer of thy ſervants.

Pſal.5.2. Hearken unto the voyce of my cry, my King and my God: for unto thee will I pray.

Pſal.28.2. —Heare the voyce of my ſupplication when I cry unto thee, when I lift up my hands toward thy holy Oracle.

Pſal.86.6. Give eare O Lord unto my

Prayer:

prayer: and attend to the voyce of my ſupplication.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy ſight, O Lord, my ſtrength and my redeemer. *Pſal.19.14.*

Unto thee lift I up mine eyes: O thou that dwelleſt in the heavens. *Pſal.123.1*

Heare my prayer, O Lord give eare to my ſupplications, in thy faithfullneſſe anſwer me, and in thy righteouſneſſe. *Pſal.143.1*

Heare me ſpeedily, O Lord, my ſpirit faileth, hide not thy face from me, leſt I be like unto them that goe downe into the pit. 7.

Looke downe from heaven, and behold from the habitation of thy holineſſe, and of thy glory. *Iſai. 63.15.*

O Lord how long ſhall I cry, and thou wilt not heare, I even cry out unto thee of violence, and thou wilt not ſave. *Hab. 1.2.*

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CONFESSION of Sinne.

Ezra 9. 6. O my God, I am ashamed and blush, to lift up my face to thee my God, for our iniquities are increased over our heads, and our trespasse is growne up unto the heavens.

Gen 1. 27. Thou createdst our first Parents in thine owne image, and
2. 7. breathedst into their nostrils the
3. 13. breath of life: but the Serpent beguiled them, and they did
Heb. 7. 10. eate of the forbidden Fruit, whereby all mankind (being
Rom. 3. 23. then in their loines) also sinned: and now come short of the glory of God—

Eccles. 7. 29 —thou madest man upright, but they sought out many inventions.

Num. 32. 14 We are risen up in our fathers steed an increase of sinfull men, to augment yet the fierce anger of the Lord toward us.

Psal. 5 5. Behold I was shapen in iniquity

quity, and in Sinne did my mother conceive me.

We know Lord that in us, (that is, in our fleſh) dwelleth no good thing: for (though to will be preſent with us, yet) how to performe that which is good we finde not. *Rom.7.18.*

Thou Lord ſeeſt that the wickedneſſe of man is great upon earth and that every imagination of the thoughts of his heart is onely evill continually— *Gen.6.5.*

If I juſtifie my ſelfe mine owne mouth ſhall condemne me,—the heaven ſhall reveale our iniquity, and the earth ſhall riſe up againſt us. *Iob 9. 20. & 20.27.*

What is man that he ſhould bee cleane? and hee which is borne of a woman, that hee ſhould be righteous? *15. 14.*

—abominable and filthy is man, which drinketh iniquity like water. *16*

—for mine iniquityes are growne over mine head, and as a heavie *Pſal. 38. 4.*

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a heavy burden they are too heavie for me.

Pro.20.9. Who can ſay I have made my heart cleane? I am pure from my ſinnes?

Iſai.64.6. Wee are all as an uncleane thing, and all our righteouſneſſes are as filthy ragges: and our iniquities like the wind have taken us away—and there is none of us that calleth upon thy Name, that ſtirreth up himſelfe to take hold on thee—

Iſai.43.24. We have made thee to ſerve with our ſinnes, we have wearied thee with our iniquities—

Iſai. 3. 9. The ſhew of our countenance doth witneſſe againſt us, and we declare our ſinne as Sodome and hide it not: woe unto our ſoule for we have rewarded evill to our ſelves—

Pſal.130.3. If thou Lord ſhouldeſt marke iniquities: O Lord who ſhall ſtand? But there is forgiveneſſe with thee: that thou mayeſt be feared.

If

If we ſhould be weighed by thee in the balances, we ſhould be found wanting. *Dan* 5.27.

And that which makes our ſin become exceeding ſinfull, in the land of uprightnes have we dealt unjuſtly, & would not behold the majeſtie of the Lord. *Rom* 7.13. *Iſa.*26.10.

—We are aſhamed of the Goſpell of Chriſt, though it be the power of God unto ſalvation to every one that beleeveth. *Rom.*1.16.

Thou haſt ſpread out thy hands all the day, unto a rebellious people which have walked in a way that was not good after their owne thoughts. *Iſa.*65.2.

Ah Lord God! we love not the Lord Ieſus in ſincerity. 1 *Cor.*16.22 *Eph.* 6.24.

—We hide as it were our faces from him, and will not have him to raigne over us. *Iſai.* 53.3.

Alas! wee count not all things loſſe and doung for the excellencie of the knowledge of Cnriſt Ieſus our Lord. *Phil.* 3.8.

—That we might bee found in him 9.

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him not having our owne righteouſneſſe.

10. —We take no paines to know *him*, and the power of his reſurrection, and the fellowſhip of his ſufferings, or to bee made conformable to his death.

Rev. 2.21. Thou haſt given us ſpace to repent of all our abominations that wee have committed, but we repented not.

Pſal. 32.5. Wee confeſſe not our tranſgreſſions unto thee Lord, that thou mighteſt forgive the iniquity of our ſinne.

Ier. 5.3. Thou haſt ſtricken us but we have not grieved, thou haſt conſumed us but wee have refuſed to receive correction, wee have made our faces harder than a rocke, and have refuſed to returne.

We have received the grace of God in vaine, and have neglected the great Salvation which thou tendreſt unto us in Ieſus Chriſt.

Wee

Wee have grieved the holy Spirit of God, whereby wee are ſealed to the day of redemption—and have turned the grace of God into laſciviouſneſſe. *Ephes.* 4 30. *Iude* 4.

We have left our firſt love—our ſoule thirſteth not for God, for the living God. *Revel.* 2. 4. *Pſal.* 42. 2.

—We have *even* ſinned wilfully, ſince we received the knowledge of the truth: ſo that (*we may juſtly feare,*) there remayneth now no more ſacrifice for our ſinnes, but a certaine fearefull looking for of judgement, and fiery indignation—For if he that deſpiſed *Moſes* law died without mercy--Of how much ſorer punishment ſhall wee be thought worthy, who have troden under foote the Sonne of God, and have counted the blood of the covenant wherewith we were ſanctified, an unholy thing, and have done deſpite to the *Spirit* of Grace. *Hcb.* 10. 26. 27. 28. 29.

—Many

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Iſai. 1. 18. —Many ſcarlet and crimſin ſins, have wee committed whereby great occaſion hath beene given by us to the enemies of the Lord to blaſpheme.

2*Sam.* 12.14

Ier. 5. 28. Yea we overpaſſe the deeds of the wicked.

Iob 42.6. Wherefore I abhorre my ſelfe and repent in duſt and aſhes.

Pſal. 40. 12. For innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to looke up: they are moe then the haires of my head: therefore my heart faileth me.

Pſal. 43. 2. For thou art the God of my ſtrength, why doſt thou caſt me off? why goe I mourning becauſe of the oppreſſion of the enemy.

Pſal. 90. 8. Thou haſt ſet our iniquities before thee, our ſecret ſinnes in the light of thy countenance.

Iſai. 1. 12. When yee come to appeare before me, who hath required this

this at your hand, to tread my courts?

For *Ieruſalem* is ruined, and *Iudah* is fallen, becauſe their tongues, and their doings are againſt the Lord, to provoke the eyes of his glory. *Iſai.* 3. 8.

Woe unto them that draw injquity with cords of vanity, and ſinne as it were with a Cart rope. *Iſai.* 5. 18.

But your injquities have ſeparated between you and your God, and your ſinnes have hid his face from you that hee will not heare. *Iſai.* 59. 2.

As a Fountaine caſteth out her waters, ſo ſhee caſteth out her wickedneſſe, violence and ſpoyle is heard in her, before mee continually is griefe and wounds. *Ier.* 6. 7.

Yet I had planted thee a noble vine wholly a right ſeed: How then art thou turned into the degenerate plant of a ſtrange vine unto me? *Ier.* 2. 21.

For

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Ier. 2. 22. For though thou waſh thee with niter, and take thee much ſope, yet thine injquities is marked before mee ſaith the Lord God.

Ier. 17. 1. The ſinne of *Iudah* is written with a pen of iron, and with the point of a diamond, it is graven upon the table of their heart, and upon the hornes of your altars.

Amos. 2. 13. Behold I am preſſed under you as a cart is preſſed, that is full of ſheaves.

Amos 5. 12. For I know your manifold tranſgreſſions and your mighty ſinnes.

Rom. 7. 14. For wee know that the Law is ſpirituall but I am carnall ſold under ſinne.

23. But I ſee another law in my members warring againſt the law of my mind, and bringing me into captivity to the law of ſinne which is in my members:

24. O wretched man that I am who ſhall deliver me from the body of this death.

2. *EVIL of puniſhment.*

And for all theſe *thou* our God haſt puniſhed us leſſe than our injquities deſerve. *Ezr.9.13.*

It is of the Lords mercies that wee are not conſumed, becauſe his compaſſions faile not. *Lam.3.22.*

—If thou ſhouldſt lay judgement to the line, and righteouſneſſe to the plummet—thou mighteſt make thy anger and jealouſie to ſmoke againſt us, and all the curſes that are written in thy booke, thou mighteſt lay upon us, and blot out our name from under heaven, *Iſay.28.17.* *Deu.29.23.*

Thou mighteſt give us our portion with the wicked that are turned into hell, and all the nations that forget God. *Pſal.9.17.*

See the heads *Plague*, *Puniſh*, &c. in the *Scripture* Phraſes.

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2. *PETITION for FORGIVENES.*

Pſal 130.7. But with thee Lord is mercy, and with thee is plenteous redemption—O therefore pardon our injquities and our ſinne, and take us for thine inheritance.

Exod. 34.9.

Iſai. 44. 2. Put away our tranſgreſſions as a cloud, and our ſinnes as a miſt.

Ier. 14. 7. O Lord though our injquities teſtifie againſt us, doe thou it for thy names ſake: for our back-ſlidings are many, we have ſinned againſt thee.

Iob 6. 8. O that I might have my requeſt, and that God would grant mee the thing that I long for!—even that it would pleaſe him to cover mine injquity, and cauſe my ſinne to be blotted out from before him.

Nehe. 4 5.

Pſal. 25.7. Remember not the ſinnes of my youth, nor my tranſgreſſions: according to thy mercie remember

remember thou *mee*, for thy goodneſſe ſake, O Lord.

For thy names ſake O Lord pardon mine injquity for it is great. *Pſal.25.11.*

O remember not againſt us former iniquities, let thy mercies ſpeedily prevent us.—Take away our injquitie, and receive us graciouſly: ſo will we render the calues of our lips. *Pſal.79. 8.* *Hoſ.14.2.*

Turne againe and have compaſſion upon us; ſubdue our injquities, and caſt all our ſinnes into the depthes of the Sea. *M.c.7.19.*

Behold the Lambe of God that taketh away the ſinnes of the world. *Ioh.1.29.*

To this end was *hee* borne, and for this cauſe came *hee* into the world, that *hee* might ſave ſinners, of whom wee are the chiefe. *Ioh.18 37.*

Hee was wounded for our tranſgreſſions, *hee* was bruiſed for our injquities: the chaſtiſement of our peace was upon *him* *Iſai.53.5.*

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him, and with his ſtripes are we healed.

Pſal. 57. 2. For his ſake, and in his blood, waſh me throughly from mine

Pſal. 51. 2. injquities, and cleanſe me from my ſinne.

7. —Purge me with Hyſope and I ſhall be cleane, waſh mee and I ſhall bee whiter than ſnow. Hide thy face from my ſinnes, and blot out all mine injquities.

2*Sam*, 24. 10 —I have ſinned greatly in that I have done, and now I beſeech thee O Lord, take away the injquitie of thy ſervant, for I have done very fooliſhly.

Pſ. 119. 132 Looke thou upon me and bee mercifull unto me as thou uſeſt to doe unto thoſe that love thy name.

Iſai. 1. 18. —Though your ſinnes bee as ſcarlet they ſhall be as white as ſnow: though they be red like crimſon they ſhall be as wooll.

Ier. 32. 27. Behold thou art the Lord the God of all fleſh, there is nothing too hard for the.

For

For FAITH.

O we are of little faith, therefore, O Lord, encreaſe our faith, though it be yet but as a graine of muſtard ſeed,— *Math.6.39. Luk.17.5. Math.7.20*

—that being juſtified by faith, wee may have peace with thee. *Rom. 5. 1.*

Worke in us not a dead faith, but that which may bee rich in good workes, following after peace with all men, and holineſſe, without which none ſhall ſee God. *Iam. 2.20. Heb. 12.14.*

Create in mee a cleane heart, O God: and renew a right ſpirit within me. *Pſa.51.10.*

—Not having mine owne righteouſneſſe which is of the law, but that which is through the faith of Chriſt, the righteouſneſſe which is of God by faith. *Phil.3.9.*

For REPENTANCE.

Oh that my head were waters, and mine eyes a fountaine of

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of teares that I might weepe day and night, for—

Pſa.6.6. O that all the night I could make my bed to ſwim! that I could water my couch with my teares! that I might repent in ſacke-cloth and aſhes.— and

Mat.11.21. grant us repentance unto life—

Act.11.18. Thou haſt in love to our ſoules vouchſafed unto us ſpace and time to repent in; O that

Rev.2.21. thou wouldſt alſo give us grace

Deut 5.29. to repent! O that there were ſuch an heart in us that wee might repent, and recover our ſelues out of the ſnare of the Devill, who have beene hitherto taken captive by him at his

2 Tim 2.26. will!

2 Cor.7.10. Doe thou melt our ſtonie hearts into godly ſorow, which worketh repentance unto ſalvation not to bee repentedof.

SANCTIFYING GRACE.

Ezek37.25. Sprinkle cleane water upon us

us that we may bee cleane from all our filthineſſe, and from all our—

—a new heart alſo doe thou give us, and a new ſpirit doe thou put within us; and take away the ſtony heart out of the middeſt of us, and give thou unto us an heart of fleſh— *Eze.36.26.*

—and put thy Spirit within us, and cauſe thou us to walke in thy ſtatutes, and keepe thy judgements, and doe them. 27

KNOWLEDGE.

That the God of our Lord Ieſus Chriſt, the father of glory, would give unto us the ſpirit of wiſedome and revelation in the knowledge of him — *Epheſ.1.17.*

The eyes of our underſtanding being inlightned: that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. 18.

—that the earth may bee filled *Hab.2.14*

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led with the knowledge of the Lord as the waters cover the
Heb. 8. 11. Sea.—that all may know thee from the least to the greatest of us.

Ephes. 3. 17. That Christ may dwell in our hearts by faith, that we being rooted and grounded in
18. love,—may be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth: And to know the love of Christ which passeth
19. knowledge,—that wee might be filled with all the fulnesse of God.

Phil. 3. 10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death—

Prov. 19. And because it is not good that the soule bee without knowledge, incline our eares to wisedome and apply our hearts
Prov. 2. 2. to understanding—that we may cry after knowledge, and lift up

our

our voice for underſtanding, that wee may underſtand the feare of the *Lord*, and find the knowledge of God — 3. 5.

—That wee may be enabled to cry unto thee, *Our God wee know thee. Vid. Ier.* 31.33.34. *Hoſ.* 8.2.

LOVE of GOD, &c.

That wee may love the Lord our God with all our heart, and with all our ſoule, and with all our mind, —that becauſe our ſinnes which are many are forgiven us, therefore we may love thee much. *Mat* 22.37. *Luke* 7.47.

That wee may love one another as Chriſt hath loved us— *Iohn* 13. 34.

—that our love may abound yet more and more towards all men, eſpecially them that are of the houſhold of faith— *Phil.* 1. 9. *Gal.* 6. 10.

That wee may love our enemies, bleſſe them that curſe us, doe good unto them that hate us, and pray for them that diſpitefully uſe, and perſecute us. *Mat.* 5. 44.

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ZEALE.

Tit.2.14. Make us to bee zealous of good workes, that we may not reſt contented with a lukewarme profeſſion, being neither cold nor hot, but that our ſoule may breake for the longing that it hath to thy judgements at all times, —that the zeale of thine houſe may eate us up— that ſo our zeale may provoke very many—

Rev.3.16.

Pſa.119.20

Iohn 2.17.
2 Cor.9.2.

SINCERITIE.

Pſal. 51.6. Behold thou deſireſt truth in the inward parts, O therefore make us Iſraelites indeed in whom there is no guile.

Iohn 1.47.

2 Cor. 1.12. That in ſimplicitie and godly pureneſſe wee may have our converſation in the world; becauſe thine eyes are upon all our wayes: and thou underſtandeſt our thoughts a farre off, and art acquainted with all our wayes: for there is not a word in our

Ier.16.17.

Pſal.139.2.

tongne,

tongue, but loe, O Lord, thou knoweſt it altogether. 3.

And thou wilt bring to light the hidden things of darkneſſe: and wilt make manifeſt the counſels of the heart. 1 Cor 4.5.

Though they dig into hell, thence ſhall my hand take them, though they climbe up to heaven, thence will I bring them downe. Amos 9.2.

And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence, and though they be hid from my ſight in the bottome of the Sea, thence will I command the Serpent, and hee ſhall bite them. 3.

If thou ſayeſt behold, wee knew it not, doth not he that pondereth the heart, conſider it, and that keepeth thy ſoule, doth not he know it, and ſhall not he render to every man according to his workes? Prov. 24.12.

God ſhall bring every worke Eccles. 12.14.

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into judgement with every ſecret thing whether it be good, or whether it be evill.

1 Sam. 16, 7. —the Lord ſeeth not as man ſeeth: for man looketh on the outward appearance, but the Lord looketh on the heart.

2 Kin. 20 3. I beſeech thee O Lord, remember now how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.

1 Chr. 28. 2. —the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts.

Ier. 23. 24. Can any hide himſelfe in ſecret places that I ſhall not ſee him, ſayeth the Lord, doe not I fill heaven and earth ſayeth the Lord.

Pſal. 44. 21. Shall not God know this, for he knoweth the ſecrets of the heart.

Pſ. 139. 12. The darkneſſe hideth not from thee, but the night ſhineth as the day the darkneſſe

and

and the light are both alike to thee.

The Spirit of man is the candle of the Lord, ſearching all the inward parts of the belly. *Prov.20.27.*

—thou even thou knoweſt the hearts of all the children of men. *1 King.8.39*

Neither is there any creature that is not manifeſt in his ſight but all things are naked and opened to the eyes of him, with whom they have to doe. *Heb.4.13.*

BOLDNES the Profeſſion of the GOSPEL.

That we may not be aſhamed of the Goſpel of Chriſt; for it is the power of God unto ſalvation to every one that beleeveth. *Rom.1.16,*

—Grant unto thy ſervants that with all boldneſſe we may ſpeak of; and profeſſe thy word. *Act 4.29.*

—Conſidering that if we ſhall bee aſhamed of Our Lord Ieſus Chriſt, and of his words in this *Mark.8.38.*

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adulterous, and ſinfull generation, the Sonne of man alſo will be aſhamed of *us*, when he commeth in the glory of his Father with the holy Angels.

PERSEVERANCE.

Deut.5.29. O that there were ſuch an heart in us that we might feare thee, and keepe thy commandements alway, that it might be well with us, and with our children after us for ever!

Ier.32.39. Give us our heart and our way, that we may feare thee for ever; and make *thou* an everlaſting covenant with vs, that *thou* wilt not turne away from *us*, to doe *us* good, and put thy feare in our hearts that we may not depart from thee.

Heb.10.23. —Let us hold faſt the profeſſion of our faith without wavering.

CONTENTATION.

Phil.4.11. —that we may learne in whatſoever

ſoever ſtate we are therewith to be content, knowing both how to be abaſed, and to abound: every where, and in all things being inſtructed, both to bee full, and to bee hungry, both to abound, and to ſuffer need. *Phil* 4.12.

Becauſe godlineſſe with contentment is great gaine: for we brought nothing into this world and it is certaine wee can carry nothing out. *1 Tim.6.6.* 7.

—Having therefore food and rayment, let us bee therewith content. 8.

That our converſation may bee without covetouſneſſe: being content with ſuch things as wee have. For thou haſt ſayd, *thou wilt never leave us, nor forſake us.* *Heb.13.5.*

—Caſting all our care upon thee, for thou careſt for us. *1 Pet.5.7.*

What? ſhall we receive good the hands of the Lord, and not evill? *Iob 2.10.*

—Take no thought for your *Math.6.25.*

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life, what ye ſhall eate, or what ye ſhall drinke, nor yet for your body what you ſhall put on.

Math. 6.26. —the foules of the ayre, they ſow not, neither doe they reape, nor gather into barnes, yet your heavenly father feedeth them.

28. Which of you by taking thought, can adde one cubite unto his ſtature?

27. Conſider the Lillies of the field, how they grow: they toyle not, neither doe they ſpin.

30. —If God ſo cloathe the graſſe of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more cloathe you, O ye of little faith,

31. take no thought, ſaying, what ſhall we eate, or what ſhall we drinke, or wherewithall ſhall we be cloathed?

32. —Your heavenly father knoweth that you have neede of all theſe things.

Prov. 30. 8. —give me neither poverty nor riches;

riches; feed me with food convenient for me,

Leſt I be full and deny thee, and ſay, who is the Lord? or leſt I be poore and ſteale, and take the name of my God in vaine. *Prov. 30. 9.*

PATIENCE under the CROSSE.

Helpe us to deny our ſelves, and to take up our Croſſe daily and follow our Saviour. *Luk. 9. 23.*

Thou haſt fore-told us, that in the world we ſhall have tribulation. —And that through much tribulation we muſt enter into the Kingdome of God. *Joh. 16. 33.* *Act. 14. 22.*

Let us therefore reckon with our ſelves that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall bee revealed in us. *Rom 8. 18.*

—That it may be given unto us, in the behalfe of Chriſt, not only to beleeve on him, but alſo to ſuffer for his ſake. *Phil. 1. 29.*

Let

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Heb 12. 1. Let us run with patience the way that is ſet before us.

2. Looking unto Ieſus the author and finiſher of our faith, who for the joy that was ſet before him endured the croſſe.

3. Conſider him that endured ſuch contradiction of ſinners againſt himſelfe, leſt you be wearied and faint in your mindes.

1 Pet. 4. 12. Thinke it not ſtrange concerning the fiery triall which is to try you, as though ſome ſtrange thing happened unto you.

13 Rejoyce in as much as yee are partakers of Chriſts ſufferings, that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy.

14. If ye be reproched for the name of Chriſt, happy are ye, for the ſpirit of glory, and of God reſteth upon you.

GODS WORD.

Pſ. 119. 105 Let thy word be a lampe unto my feet: and a light unto our path. O make

O make it unto us a word of power, converting the ſoule, quicke and powerfull, and ſharper than any two edged ſword, piercing even to the dividing aſunder of ſoule and ſpirit, and of the joynts and marrow. *Pſal.* 16 7. *Heb.* 4. 12.

Give us the hearing eare, and the ſeeing eye—make thy word like fire, and like a hammer that breaketh the rockes in pieces. *Pro.* 20. 12. *Ier.* 23. 29.

—and as the raine commeth downe, and the ſnow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater: ſo let thy word bee, that goeth forth out of thy mouth, let it not returne unto thee void, but accompliſh that which thou pleaſeſt, and proſper in the thing whither thou ſendeſt it. *Iſai.* 55. 10. 11.

Lord give the Preacher the tongne of the *learned*, that hee may *Iſai.* 50. 4.

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may know how to ſpeake a word in ſeaſon to him that is weary, and create the fruit of his lips peace—and let the worke of the Lord proſper in his hand.

Iſai. 53. 10.

They ſhall be abundantly ſatisfied with the fatneſſ of thy houſe, and thou ſhalt make them drinke of thy pleaſures.

Pſal. 36. 8.

For with thee is the fountain of life; in thy light ſhall we ſee light.

9.

We will goe into his tabernacles; we will worſhip at his footſtoole.

Pſal. 132. 7.

Open thou mine eyes, that I may behold wondrous things out of thy Law.

Pſa. 119. 18

In the way of thy judgements, O Lord, have I waited for thee, the deſire of our ſoule is to thy name, and to the remembrance of thee.

Iſai. 26. 8.

Come let us goe up to the mountaine of the Lord, and to the houſe of the God of Iacob,

Mic. 4. 2.

and

and hee will teach us of his wayes, and we will walke in his paths.

—thine eares ſhall heare a word behind thee, ſaying, this is the way, walke in it. *Iſai.30.21.*

Bleſſed is the man whom thou chuſeſt, and cauſeſt to approch unto thee, that hee may dwell in thy courts: we ſhall be ſatisfied with the goodneſſe of thy houſe, euen of thy holy Temple. *Pſal.65.4.*

And in this mountaine ſhall the Lord of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Vid. verſ.7.8.* *Iſai.25.6.*

Even them will I bring to my holy mountaine and make them joyfull in my houſe of prayer; their burnt offrings and their ſacrifices ſhall be accepted upon mine Altar: for mine houſe ſhall bee called a houſe *56.7.*

of

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of prayer unto all people.

SACRAMENTS in Speciall.

1 Cor. 11. 28. —let a man examine himselfe and so let him eate of that bread, and drinke of that cup—

Ioh. 6. 32. —my father giveth you the true bread from heaven, for the
35. bread of God is he which com-
36. meth downe from heaven, and
37. giveth life unto the world.

Psal. 42. 1. As the Hart panteth after the water-brookes, so panteth my soule after thee O God.

Psal. 63. 2. O God thou art my God, early will I seeke thee, my soule thirsteth for thee, my flesh longeth for thee in a dry and thirstie land, where no water is.

Psa. 116. 12 —what shall I render unto the
13. Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord—

Personall

Perſonall Concernments, and ſpeciall employments in our particular calling:

Lord be thou with mee, and keepe mee in this way that I goe, and give me bread to eate, and rayment to put on, ſo that I may come againe to my fathers houſe in peace. *Gen.* 28.20.

O Lord God I pray thee ſend mee good ſpeed this day, and ſhew kindneſſe unto 21.

God Almighty give you mercie before the man, that he may 43.14.

And *thou* who preſerveſt the way of thy Saints hold up my goings in thy paths that my foote ſteps ſlip not *Prov.*2.8. *Pſal.*17.5.

Give thine Angels charge over us, to keepe us in all our wayes: that they may beare us up in their handes leſt at any time we daſh our foot. *Pſal.*91.11 12.

O be thou with us, and keepe *Gen* 28.15.

us

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us in all places whither we goe, and bring us againe, and leave us not untill thou haſt done that which thou haſt ſpoken to us of.

1 Chr. 4. 10. O that thou wouldſt bleſſe mee indeed, and enlarge my coaſt, and that thine hand might bee with me, and that thou wouldeſt keepe me from evill that it may not grieve me.

Neh. 1. 11. Proſper now I pray thee thy ſervant this day, and grant him mercy in the ſight of the man.

Pſal. 90. 17. —and let the beauty of the Lord our God bee upon us, and eſtabliſh thou the worke of our hands upon us: yea the worke of our hands eſtabliſh thou it.

2 Chr. 20. 12 We know not what to doe, but our eyes are upon thee—

Iſai. 26. 12. thou alſo muſt worke all our workes in us.

Pſal. 127. 2. It is in vaine for us to riſe up early, to ſit up late, to eat the bread of ſorrowes.

Ier. 10. 23. O Lord I know that the way

of

of man is not in himſelfe: it is not in man that walketh to direct his ſteps

—neither is hee that planteth any thing, neither hee that watereth, but God that giveth the increaſe. 1 Cor. 3. 3.

Deliverance from Evill.

1. *Of* SINNE.

Let not ſinnne raigne in our mortall bodies, that wee ſhould obey it in the luſts thereof. Rom. 6. 12.

—neither ſuffer us to yeeld our members as inſtruments of unrighteouſneſſe unto ſinne: but unto God as thoſe that are alive from the deaſt, and our members as inſtruments of righteouſneſſe unto God,— .12.

—looking diligently, leſt any man faile of the grace of God, leſt any root of bitterneſſe ſpringing up trouble us, and thereby we be deluded. Heb. 12. 15.

—that being now made free from Rom. 6. 22.

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from ſinne, and become the ſervants of God, wee may have our fruit unto holineſſe, and the end everlaſting life.

Rom.7.23. But I ſee another law in my members, warring againſt the law of my mind, and bringing mee into captivity to the law of Sinne which is in my members.

24 O wretched man that I am, who ſhall deliver me from the body of this death?

Pſal.19.12. —Cleanſe thou mee from ſecret faults. Keepe backe thy ſervant alſo from preſumptuous ſinnes, let them not have dominion over me: then ſhall I bee upright, and I ſhall be innocent from the great tranſgreſſion.

13.

2 Cor.10.5. Subdue the pride of our nature, caſt downe every imagination, and every high thing that exalteth it *ſelfe* againſt thee, and bring into captivity every thought to the obedience of Chriſt.

Let

Let not my heart be haughty nor my eyes lofty, neither ſuffer me to exerciſe my ſelfe in great matters or in things too high for *me*, but behave and quiet my ſelfe as a child that is weaned by his mother— *Pſ.*131.1.2

—Order my ſteps in thy word, and let none injquity have dominion over me— *Pſa.*119.33.

—make *me* alſo to be upright before thee, and to keepe my ſelfe from *mine* injquity. *Pſal.*18.23.

Let us lay aſide every weight, and the ſinne that doth ſo eaſily beſet us, that we may run with patience the race that is ſet before us— *Heb.*12.1.2.

—that we may not love the world, nor the things in the world, becauſe all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the *Father*, but of the world. *1 Ioh.* 2.15, 16.

—that denying ungodlines and worldly luſts, wee may live ſoberly. *Tit.* 2.12.

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berly, righteouſly, and godly in this preſent world—

Eph. 5. 15. That we may walke circumſpectly not as fooles but as

1 Tim. 5. 14. wiſe—giving none occaſion to the adverſary to ſpeake reproachfully.

Col. 3. 5. —Mortifying our members which are on the earth fornication, uncleanneſſe, the inordinate affection, evill concupiſcence, and covetouſneſſe which is idolatry

Col. 3. 8. —Putting off all theſe, anger, wrath, malice, blaſphemie, filthy communication—

Heb. 12. 4. —That wee may reſiſt unto blood, ſtriving againſt ſinne, taking heed leſt there bee in any

Heb. 3. 12. of us an evill heart of unbeliefe in departing from the living God

Luke 21. 34. —taking heed to our ſelves, leſt at any time our hearts bee over-charged with ſurfeting and drunkenneſſe, and cares of this life—

That

That wee may bee ſober and vigilant, becauſe our adverſary the devill, as a roaring *Lyon*, walketh about, ſeeking whom hee may devoure, whom that wee may reſiſt, ſtedfaſt in the faith, let us take unto us the whole armour of God, that we may bee able to ſtand againſt all his wiles, being ſtrong in the Lord, and in the power of his might. *1 Pet.5.8.* *Eph.6.11.* 10

2. *PVNISHMENT.*

Let no evill befall us, neither let any plague come nigh our dwelling, *Pſal 91.10.*

Send from heaven and ſave mee from the reproach of him that would ſwallow me up. My ſoule is among Lyons, and I lye even among them that are ſet on fire; even the ſonnes of men, whoſe teeth are ſpeares, and arrowes, and their tongue a ſharpe ſword. *Pſal.57.3.* 4.

Plead my cauſe O Lord, with *Pſal.35.1.*

them

them that ſtrive with me, fight thou againſt them that fight againſt me—

Pſal. 6. 2. Have mercy upon me O Lord, for I am weake, O Lord heale me for my bones are vexed— My ſoule alſo is ſore vexed, &c.

3 4. Returne O Lord, deliver my ſoule: O ſave me for thy mercies ſake

5. For in death there is no remembrance of thee: in the grave who ſhall give thee thankes

6. I am weary with my groaning, all the night make I my bed to ſwimme: I water my couch with my teares

7. Mine eye is conſumed becauſe of griefe, it waxeth old becauſe of all mine enemies.

Pſal 25. 16. Turne thee unto mee, and have mercie upon me, for I am deſolate and afflicted. The 17. troubles of my heart are enlarged; O bring thou me out of my 18. diſtreſſes. Looke upon mine afflicted

fliction and my paine, and forgive all my ſinnes.

O my Father if it be poſſible let this affliction paſſe from me; nevertheleſſe not as I will, but as thou wilt. *Mat.26.39*

Lord make mee to know mine end, and the meaſure of my dayes, what it is: that I may know how fraile I am. Behold thou haſt made my dayes as an hand-breadth, and mine age is as nothing before thee: verely every man at his beſt ſtate is altogether vanity. *Pſal.39.4.* 5.

So teach us to number our dayes, that wee may apply our hearts unto wiſedome. *Pſal.90.12.*

The HOLY CATHOLIKE CHURCH of IESVS CHRIST.

Interceſſion, or the Prayer of Charity.

Preſerve that little flocke to whom thou haſt promiſed, and reſerved the Kingdome. *Luke 12.32*

Be unto it a *wall* of *fire*, round about. *Zech.2.5.*

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Isai. 49. 16. Let thy delight be to Mount Sion, grave her on the palmes of thy hands, let her *walls* bee continually before thee: Let

17 her builders make haſte, and cauſe her deſtroyers, and ſuch as would lay her waſt to depart from her—

26. Feed them that oppreſſe her with their owne fleſh, and make them drunken with their owne blood, as with ſweet wine—

Isai. 63. 15. Looke downe from heaven, and behold from the habitation of thy holineſſe, and of thy glory: where is thy zeale and thy ſtrength, the ſounding of thy bowels; and of thy mercies towards me? are they reſtrayned?

16 Doubteleſſe thou art our father, though *Abraham* be ignorant of us, and Iſrael acknowledgeth us not; thou O Lord art our father, our Redeemer, thy name is from everlaſting.

Awake

Awake, awake, put on ſtrength, O arme of the Lord, awake as in the ancient dayes, in the generations of old: Art thou not it that hath cut *Rahab*, and wounded the Dragon? thou art King of Kings and Lord of Lords. *Iſai.* 51. 9.

Shew thy marveilous loving kindneſſe, O thou that ſaveſt by thy right hand, thoſe which put their truſt in thee, from thoſe that riſe up againſt them, &c— *Pſal.* 17. 7.

Awake, why ſleepeſt thou O Lord? ariſe caſt us not off for ever. Wherefore hideſt thou thy face, and forgetteſt our affliction, and oppreſſion? *Pſa.* 44. 23. 24. 25. 26

Let them all be confounded, and turned backe that hate Zion, &c. Let their *fleſh* conſume away while they ſtand upon their feete, and their *eyes* conſume away in their holes, and their tongues conſume away in their mouth, *Ezek.* 11. 16. *Iſay* 49. 11. *Pſ.* 129. 5. 6.

Bleſſe every member of the Catholike Church in what place, in what caſe ſoever; women with child, bleſſe them with ſafe deliverie, make them joyfull mothers of children— young children bleſſe them, with religious education; Seafarring men, bleſſe them with proſperous navigation; Huſbandmen, bleſſe thou them with plentifull harveſts and encreaſe; Captives, bleſſe thou with enlargement; Priſoners with repentance and amendment. M. *Valent.*

VNCALLED.

Amos 9. 11. Raiſe up the Tabernacle of *David* that is falne, and cloſe up the breaches thereof, and bee

& 5. 15. gracious to the remnant of *Ioſeph*—

Luke 1. 78. —that the Day-ſpring from on high, may viſite, and give *light*, to them that ſit in darkeneſſe and in the ſhadow of death

death, to guide their feete into the way of peace— 79.

Thoſe other ſheepe which thou haſt, which are not yet of thy folde, them alſo doe thou bringin, and make them to heare thy voyce— *Ioh.* 10. 16.

As a ſhepherd ſeeketh out his flocke in the day that hee is among his ſheepe that are ſcattered: ſo will I ſeeke out my ſheepe, and will deliver them out of all places where they have beene ſcattered in the cloudy and darke day. *Ezek.* 34. 12.

And I will bring them out from the people, and gather them from the countries, and I will bring them to their own land, and feed them upon the mountaines of Iſraell by the rivers, and in all the inhabited places of the countrey—*vid. Ezek.* 37. 21. 22. 13.

I will ſurely aſſemble, O *Iacob*, all of thee, I will ſurely gather the remnant of Iſraell, I *Mich.* 2. 12.

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will put them together as the sheepe of *Bozrah*, as the flocke in the middest of their fold: they shall make great noise, by reason of the multitude of men.

CALLED.

Deu. 32. 10. 1 *Pet.* 5. 8. Keepe them as the apple of an eye—though Satan like a roaring Lyon goe about seeking whom hee may devoure: yet give them not over unto the will of their *enemie*, but upon all the glory let there bee thy defence.

Psal. 31. 8. *Isai.* 4. 5. *Psal.* 5. 12. *Isai.* 27. 3. Lord blesse this *land*, compasse it with thy favour, as with a shield.—Lord doe thou keep it, and water it every moment, lest any hurt it, keepe thou it night and day.

The KING S most excellent Majestie.

1 Sam. 25. 29 Let the soule of my Lord be bound in the bundle of life with thee

thee, and the ſoules of his enemies, them caſt out as from the middle of a ſling—

Make his ſeed to endure for ever, and his throne as the daies of *heaven*— *Pſal.89.29.*

Prolong the *Kings* life, and his yeares, as many generations; and that *hee* may abide with *thee* for ever, O prepare *mercy*, and truth, which may preſerve him! *Pſal.61.6.* 7.

Our renowned and gracious *Soveraigne*, the *breath* of our noſtrils, the *annoynted* of the Lord, let his *houſe*, and throne be eſtabliſhed for ever, and ſet him as bleſſings unto his people. *Lam.4.20.* *Pſal.21.6.*

Keepe him as the apple of thine *eye*, hide him under the ſhadow of thy wings *Pſa.17.8.*

From the wicked that oppreſſe him, from his deadly enemies that compaſſe him about.

His ſeed doe thou eſtabliſh for ever and build up his throne to all generations *Pſal.89.4.*

Pſ. 89. 36. Let his ſeed endure for ever; and his throane as the Sunne before thee—give him a long life, a proſperous raigne, that none of all the Kings may bee like him.

Pſ. 132. 18. —His enemies cloath with ſhame, but on himſelfe let his Crowne flouriſh—Let his glory bee great in thy ſalvation—crowne him with outward bleſſings, with inward graces

Pſ. 91. 16. —with long life ſatisfie thou him, and ſhew him thy ſalvation—give him riches and glory, that none of the Kings may be like him.

2Sam. 7. 8. As thou haſt annoynted him to bee ruler of thy people, ſo

1Kin. 3. 12. give him a wiſe and underſtanding heart, to goe out and come

7. in, before this great people, that

2Sam. 23. 3. he may governe over them in

1Chr. 28. 9. thy feare, ſerving thee with a willing mind.

2Sam. 7. 14. Bee thou unto him a father, and make him unto thee thy

ſonne

ſonne—Bleſſe alſo thy ſervants houſe, and let it be eſtabliſhed before thee—make a covenant with him as thou didſt with *David*—let the Angell of the Lord pitch round about him— 26.
let not the ſonnes of wickedneſſe approach neere to hurt him.

Bleſſe his Counſell with wiſedome, his Iudges with integrity, his Magiſtrates with courage, his people with obedience, his Armies with victorie, his raigne with peace—M. *Val.*

The LORDS of the Privie Councell.

Enforme *thon* his Councellers after *thy* will, and teach his Senators wiſedome; that judgement may runne downe as waters; and righteouſneſſe as a mighty ſtreame——that they may aske at thy mouth that counſell which they ſhall miſter unto their Soveraigne —that

Pſ 105. 22.
Amos 5. 24.
Iſa. 30. 1.

Num. 10. 31 —that they may bee to *us* in
Exod. 31. 3. ſtead of eyes— filled with the
ſpirit of God in wiſedome.
Num. 16. 2. —As they be famous in the con-
gregation and men of renowne,
ſo they may be as Gods know-
ing good and evill.
2 Sam. 16. 23 —that all the counſell which
they counſell, may bee as if a
man ſhould enquire at the Ora-
cle of God.

MAGISTRACIE.

Amos. 6. 12. And that judgement may not
be turned into gall, nor the fruit
of righteouſneſſe into hem-
locke, give courage to our *ru-*
lers, that they may execute
1 Tim. 2. 2. juſtice truely in the gates—
that we may lead a quiet and
peaceable life in all godlineſſe
and honeſty.—

MINISTERIE.

Matth. 9. 38. And thou who art the Lord
of the harveſt ſend out labou-
rers into thy harveſt, that thoſe
which

which are ordained to eternall life may be ſaved— *Acts* 13. 48.

—and let the worke of the Lord, proſper in their hand— *Iſai.* 53. 10.
The Chariots of Iſrael and the horſe-men thereof—

Let thy Thummim, and thy Urime be with thy holy one— *Deut.* 33. 8
—who obſerve thy word, and keepe thy Covenant—that they may teach *Iacob* thy judgements, and Iſrael thy Law: they ſhall put incenſe before thee, and whole burnt ſacrifice upon thine Altar. 79. 13. 10.

Bleſſe Lord their ſubſtance, and accept the worke of their hands, ſmite through the loines of them that riſe againſt them, and of them that hate them that they riſe not againe. 11.

—Make them like *Iohn*, burning and ſhining lights—that they may bee holineſſe to the Lord— *Ioh.* 5. 35.

Whom thou haſt ſet as watch-men over thy people, make

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make them inſtant in ſeaſon, and out of ſeaſon—that they may give warning from thee—

Iſai. 58. 1. —that they may cry aloud and not ſpare, lifting up their voyce like a trumpet, and ſhew thy people their tranſgreſſions.

COMMONALTIE.

2 Sam. 17. 11 Bleſſe all Iſrael from Dan to Beerſhebah, make a covenant for them with the beaſts of the field, and with the fowles of heaven: breake the bow and

Hoſ. 2. 18. the ſword, and the battell out of the earth, and make them to lye downe ſafely—

For the AFFLICTED.

Iſai. 10. 29. And thou Lord who giveſt power to the faint, and to them

Pſal. 41. 3 that have no might encreaſeſt ſtrength, comfort them that lie upon beds of languiſhing, make all their beds in their ſickneſſe—

Pſa. 68. 20. for unto thee Lord, belong the iſſues from death—

Behold

Behold the teares of ſuch as are oppreſſed and have no comforter. *Eccles.* 4. 1.

Lord remember them that are in bonds, that are tryed in the furnace of affliction. *Heb.* 13. 2. *Iſai.* 48. 10.

Bind up the breach of thy people, heale the ſtroke of their wound. *Iſai.* 30. 26.

Let the ſighing of the priſoners come before thee; according to the greatneſſe of thy power, preſerve thou thoſe that are appoynted to dye. *Pſal.* 79. 11

— Bee thou a ſtrength to the poore, a ſtrength to the needy in their diſtreſſe, a refuge from the ſtorme, a ſhadow from the heat, when the blaſt of the terrible Ones is a ſtorme againſt the wall. *Iſai.* 25

—His place of defence ſhall bee the munition of rockes, bread ſhall be given him, his waters ſhall be ſure— 33. 16.

3. *THANKS-*

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THANKSGIVING for Bleſſings Spirituall and Eternall.

1 Chr. 29. 13 And now our God *we* thanke thee, and praiſe thy glorious name, for bleſſing *us* with all ſpirituall bleſſings in heavenly

Eph. 1. 3. places in *Chriſt*, for delivering us

Col. 1. 3. from the power of darkneſſe, and tranſlating us into the Kingdome of thy deare Sonne.

2 Cor. 1. 3. Bleſſed be God even the *Father* of our Lord Ieſus Chriſt, the *Father* of mercies, and the *God* of all comfort, who when

Col. 1. 21. *we* were ſometimes aliens, and

Eph. 2. 4. enemies in our mind by wicked

1. workes, and were by *nature*, the

2. children of *wrath*, as well as others, out of his rich mercy, for the great love wherewith hee loved us, even when *we* were

Col. 2. 13. dead in treſpaſſes, and ſinnes, and the uncircumciſion of our *fleſh* hath quickned *us*, together with Chriſt, having forgiven *us* all

tref-

treſpaſſes, Blotting out the *hand-writing* of *Ordinances* that was againſt *us*, which was contrary unto us, and tooke it out of the way, nayling it to his *Croſſe*. Col. 2. 14.

Bleſſed bee thy glorious Name, which is exalted above all *bleſſing*, and praiſe; for great is thy mercie towards us, and thou haſt delivered our ſoule from the loweſt hell—and haſt made *us* meet to bee partakers of the inheritance of the Saints in light. Nehe 9. 5. Pſal. 86. 12. Col. 1. 12.

3. *For* TEMPORALL *bleſſings, of Creation and Providence.*

I thanke thee Father, Lord of heaven and earth, that— Mat. 11. 25.

Bleſſe the Lord, O my ſoule, and all that is within mee bleſſe his holy name, &c. Pſ. 103. 1. 2. 3. 4. 5.

For thou art *he* that tookeſt me out of the wombe; thou didſt make me hope, when I was upon my mothers breaſts— Pſal. 22. 9. 10.

I was —

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I was caſt upon thee from the wombe; thou art my God from my mothers belly.

Iſai. 46. 3. —We have beene borne by thee from the belly, and are carried from the wombe —And

4. even to our old age be thou *hee*, and even to hoarie haires doe thou carry us—

Pſa. 139. 13 —Thou haſt covered me in my mothers wombe,

14. —I will praiſe thee, for I am fearfully and wonderfully made, marveilous are thy workes, and that my ſoule knoweth right well.

Pſa. 139. 17 How precious are *thy* thoughts unto me O God? how

18. great is the ſumme of them? If I ſhould count them they are moe in number than the ſand—

Pſa. 119. 73 Thy hands have made me, and faſhioned me—

Gen. 32. 10. I am not worthy of the leaſt of all thy mercies, and of all the truth, which thou haſt ſhewed unto thy ſervant:

Thus

Thus will I bleſſe thee while I live, I will lift up my hands in thy name. My ſoule ſhall be ſatisfied as with marrow and fatneſſe, and my mouth ſhall praiſe thee with joyfull lips, when I remember thee upon my bed, and meditate on thee in the night watches. &c— *Pſal. 63. 4. 5. 6.*

I know Lord that thy judgements are right, and that thou in faithfulneſſe haſt afflicted me. *Pſa. 119 75.*

Before I was afflicted I went aſtray, but now I have kept thy word— *67.*

O Lord my God I cryed unto thee, and thou haſt healed me; O Lord thou haſt brought up my ſoule from the grave: thou haſt kept me alive, that I ſhould not goe downe to the pit, &c. *Pſal. 30. 2. 3.*

Thou haſt delivered mee in ſixe troubles, yea in ſeven, there hath no evill touched me, &c *Iob 5. 19.*

There hath no evill befallen me,

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me, neither hath any plague come neere my dwelling—

Psal. 116. 8. —Thou hast delivered my soule from death, my eyes from teares, and my feete from falling—

12. —What shall I render unto the Lord, for all his benefits towards me?

13. I will take the cup of salvation, and call upon the name of the Lord.

Isai. 68. 12. Thou hast extended peace unto us like a river, and prosperity like a flowing streame; we drinke waters out of our owne Wells.

Psa 147. 13. 14. Thou hast strengthened the barres of our gates, and blessed our children within us &c.—

Gen. 28. 10. Thou hast given us bread to eate and rayment to put on,

Gen. 49. 20. yea our bread like *Ashurs* is fat, and

Ps. 147. 20. *wee* have pleasures which even Kings doe want.

Ps. 107. 31. Thou hast not dealt so with any nation —O that men would praise the Lord for his goodnesse:

neſſe; and for his wonderfull workes to the children of men!

Pſ. 147. 20.

CONCLVSION with a craving of Audience.

Two things have I required of thee, deny me them not, before I depart.

Pro. 30. 7.

Thy Sonne our Saviour hath promiſed, that *What things ſoever wee deſire when we pray, if we beleeve we ſhall receive them.*

Mar. 11. 24.

Lord we beleeve, helpe thou our unbeliefe.

Mar. 9. 24.

Now unto him that is able to doe exceeding abundantly, above all that wee aske or thinke according to the power that worketh in *us*, unto him be glory in the Church of Chriſt throughout all ages, world without end, *Amen.*

Ephe. 3. 20. 21.

Now the God of Peace, that brought againe from the dead, our Lord Ieſus, that great Shepheard of the Sheepe, through the the bloud of the everlaſting

Heb. 13. 20.

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Heb. 13. 21. *covenant*; Make us perfect in every good worke, to doe his will, working in *us* that which is well pleasing in his sight, through Iesus Christ, to whom be glory for ever and ever. *Amen.*

REVEL. 5 13.

Blessing, honour, glory, and power, be unto *him* that sitteth upon the *Throne*, and unto the *Lambe* for ever and ever.

Reve. 7. 12.

Amen, Blessing, and glory, and wisedome, and thanksgiving, and honour, and power, and might be unto our *God*, for ever and ever. *Amen.*

MEDITATIONS for the Morning.

Psa. 130. 6. My soule waiteth on thee, *O Lord*, more than the morning watch, watcheth for the morning. O God be mercifull unto

67. 1. me, and blesse me, and cause thy face

face to ſhine upon me: O fill me with thy mercie this morning ſo ſhall I rejoyce and bee glad all my dayes. *Pſa.* 90.14

O God thou art my God, early will I ſeeke thee: my ſoule thirſteth for thee, my fleſh longeth for thee in a dry and thirſty land, where no water is. 63. 1.

O Sunne of righteouſneſſe ſhine upon me—

My voyce ſhalt thou heare in the morning *O Lord*, in the morning will I direct my prayer unto thee, and will looke up. 5. 3.

Unto thee have I cryed O Lord, and in the morning ſhall my prayer prevent thee. 88 13.

Awake, thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light. *Ephe.* 5. 14.

The night is paſt, the day is at hand— *Rom.* 13. 11. 12

—worke while it is called day, the *night* commeth when no man can worke. *John* 9. 4

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MEDITATIONS for the Evening.

Psal. 139. 2. Thou knoweſt my downe ſitting, and mine upriſing thou underſtandeſt my thought a farre off.

3. Thou compaſſeſt my path, and my lying downe, and art acquainted with all my wayes.

141 2. Let my prayer be ſet forth before thee as *incenſe*, and the lifting up of my hands, as the evening Sacrifice.

Lam. 2. 18. Let teares run downe like a river, day and night, give thy ſelfe no reſt: let not the Apple of thine eye ceaſe: Ariſe, cry out in the night, in the beginning of the watches powre out thy heart like water before the face of the Lord, lift up thy hands towards him.

19. Lighten mine eyes, that I ſleepe not in death—

He that keepeth Iſrael neither ſlumbreth nor ſleepeth—

—the

—the *day* is thine, the *night* alſo is thine— *Pſa.74. 16.*

—the darkneſſe hideth not from thee, but the night ſhineth as the day, the darkneſſe and the light to thee are both alike. *139. 12.*

I will lay me downe in peace take my reſt, &c. *Pſal.4. 8.*

—when thou lieſt downe thou ſhalt not bee afraid, yea thou ſhalt lie &c. *Prov.3. 24.*

MEDITATIONS for thee as thou goeſt into Bed.

—Think with thy ſelfe, that—

1 Thou art one day neerer end, than thou wert in the morning.

2 Conſider what thou haſt ſeene, heard, or read that day, worth the remembring: and make uſe thereof.

3 Seriouſly examine thy ſelfe what *Sinne* thou haſt committed, what duty thou haſt omitted, how thou haſt failed, and

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and lament them, on thy knees, begging pardon in thy Saviours Name.

4 Conſider that many goe well to bed, and never riſe againe till the day of Iudgement, therefore ſay, *Father into thy hands I commend my ſpirit.*

5 Let thy *ſtripping* thee naked, put thee in mind of thy death, thy *bed*, of thy grave, thy *coverings* of the moulds, and wormes of the earth: thy *ſheets* of thy winding ſheete, thy *ſleepe* of thy death, thy waking of thy reſurrection.

In the night *when thou awakeſt, ſay,*

Iſai. 26. 9. With my ſoule have I deſired thee in the *night*, yea with my ſpirit within me will I ſeek thee early.

Pſal. 63. 4. Thus will I bleſſe thee while I live, I will lift up my hands in thy name; my ſoule ſhall be ſatisfied as with marrow, and fat-

5. neſſe,

neſſe, and my mouth ſhall praiſe thee with joyfull lips—when I remember thee upon my *bed*, and meditate on *thee* in the night watches. *Pſal.* 63. 5. 6.

MEDITATIONS for the Lords *day in the Morning.*

It is a good thing, to give thankes, unto thee, *O Lord*, and to ſing praiſes to thy name, O thou moſt high: to ſhew forth thy loving kindneſſe in the morning, and thy faithfulneſſe every night. *Pſal.* 92. 1. 2.

This is the day which *the Lord* hath made, wee will rejoyce, and be glad in it.

Bleſſed is the man that doth *this*, and the Sonne of man that layeth hold on it, that keepeth the *Sabbath* from polluting it, and keepeth his hands from doing any evill: *Iſai.* 56. 2.

—they that be planted in the houſe of the *Lord*, ſhall flouriſh *Pſal.* 92. 13.

Pſa. 92. 14. in the courts of our God: they ſhall ſtill bring forth fruit in old age, they ſhall bee fat and flouriſhing.

As thou goeſt to the Church meditate thus—

Pſal. 27. 4. One thing have I deſired of the *Lord*, that I will ſeeke after, that I may dwell in the houſe of the *Lord* all the dayes of my life, to behold the beauty of the Lord, and to enquire in his temple.

84 2. My ſoule longeth, yea even fainteth for the courts of the *Lord*, my heart and my fleſh cryeth out for the living God.

At the Church thinke with thy ſelfe that—

Exod. 3. 5. The place where thou ſtandeſt is Holy ground—none o-

Gen. 28. 17. ther but the houſe of God—

Pſ. 84. 14. How amiable are thy Tabernacles *O Lord* of Hoaſts!

4. Bleſſed are they that dwell in thy

thy houſe, they will bee ſtill prayſing thee.

For a day in thy court, is better than a thouſand : 10.

I had rather be a doore-keeper in the houſe of my God, then dwell in the tents of wickedneſſe. 11.

They that joyne themſelves to the *Lord*, to ſerve him, and to love the name of the *Lord*, to bee his ſervants : every one that keepeth the *Sabbath* from polluting it, and taketh hold of my covenant — Even them will I bring to my *holy* mountaine, and make them joyfull in *my* houſe of prayer. *Iſai.* 56.6. 7.

—the like courſe thou mayeſt take in other places of Scripture which thou mayeſt make uſe of for all kinde of meditations, at *home*, abroad, in field, towne, journeyes, &c—

Matter for Graces before meat.

O Lord our God, the onely

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giver of all good gifts, thou feedeſt the young ravens when they cry—they have their meat of God—

—the eyes of *all* waite upon thee—thou openeſt thy hand, and filleſt with thy bleſſing every living thing—thou lovedſt *us* before we were, thou haſt kept us from our birth—ſupply all our wants, ſanctifie all thy dealings towards us, and let thy bleſſing be on the food which we are now to receive—Speake a word of bleſſing to *it* from heaven, that it may nouriſh and ſtrengthen us—comfort and do us good—let us taſte and ſee how gracious the Lord is—let us feele the ſweetneſſe of that love, with which *thou* haſt loved us in Chriſt—man liveth not by *bread* alone—'tis by thy word of bleſſing, not our meates alone, that wee are nouriſhed and preſerved—

—which ſatisfieſt our mouth with

with good things—thou ſhalt eate and bleſſe the name of the Lord thy God— Let not theſe creatures turne to the hurt of our *ſoules*, which thou haſt given us for good of our *bodies*,—I am not worthy of the leaſt morſell of thy good creatures, unworthy of the crums which fall under thy table. —Let not our table become a ſnare unto us—breake not the ſtaffe of our bread— curſe not unto us any bleſſing—

Graces.

Good Lord forgive us all our ſinnes, and bleſſe at this time theſe good creatures to our nouriſhment, through Ieſus Chriſt, our Lord, *Amen*.

1.

O Lord it is not by bread alone that *man* lives, it is thy bleſſing upon the creatures that they ſuſtaine us. O draw up our hearts and eyes to heaven, to acknowledge thy providence in them; to praiſe thy goodneſſe for them, that we may receive

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them as pledges of thy favour, and gracious assurances of thine everlasting love, through Iesus, &c—

Matter for Graces after meate.

Blessed bee thy name for health, life, strength, and for all the blessings of *this*, and the blessed hopes of a better life— make it our meate, and drinke, to doe the will of thee our heauenly father— make us to hunger after that bread which endureth to everlasting life—

—Provide dayly bread for all thy poore servants, till thou bring us to that place where we shall never hunger, nor thirst any more— thy loving kindnesse is better than life—

—that I may labour not so much for this meat that perisheth, but for that meate which endureth to everlasting life— the body and bloud of our Saviour

our which is meate indeed, and drinke indeed. —Keepe us in thy feare while we live on earth and afterward receive us to glory in thy kingdome—

We thanke thee O Lord, for the comfortable uſe of theſe good bleſſings, we beſeech thee alſo feed our ſoules to everlaſting life, with the meate that periſheth not, through Ieſus Chriſt our Lord, *Amen.*

Bleſſed bee thy name O Lord God, for thus opening thy hand, and filling us at this time with thy good creatures, vouchſafe ſtill to be our God, with-hold no good thing from our ſoule, or body. Save all thy Church, protect our King, Queene, Prince, Royall Progeny and Realme; Grant free paſſage to to thy Goſpel, comfort to thy Servants, and peace of conſcience to *us* all, through Ieſus Chriſt our Lord, *Amen.*

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An EPITOME *of a Christians Converſation and Religious courſe of life, gathered out of ſome Godly Practicall* Divines &c.

1. *Daily.* Every day beſtow halfe an houre in *reading* the Scriptures, and *Prayer:* Gods word, will not onely ſhew *thee* what to *do*, what to *pray*, but will worke a ſecret *power* to accompliſh the ſame—

Appoint and ſet a part ſame time once every day, ſeriouſly and ſolemnely to caſt up the eye of thy *Faith*, on that never-fading crowne of life, which after an inch of time ſhall for ever reſt upon thy head. The comforts hereof will make a man live almoſt without a ſoule, and ſweeten all the troubles of this life—

2. *Weekely.* Set one houre in the weeke a part (*Saturday* in the afternone

is more fit, by reaſon of the approching day, to conſider of, ſearch, and try thy wayes: this will ſnub and keepe downe, the weeds of corruptions, from overſpreading thy ſoule. Thou beſtowed an *houre* on thy body *every day*, in dreſſing it, and lookeſt thy ſelfe in a glaſſe to attire thy outward ſheath, and wilt thou not once a *weeke* doe as much for thy *ſoule?* thy body muſt one day rot and turne to duſt, perhaps to morrow: thy ſoule muſt live ever either in weale or woe: *Life* and *death*, are now in thy choyſe — chuſe then that good part —

In particular for thy Thoughts.

— Give God the honour of thy *thoughts*, as well as of thy *words* and *actions*: often thinke how all the gliſtering ſhewes of this whole world muſt and doe vaniſh and moulder into vanity, and nothing — very ſmoke.

As ſoone as thou haſt broken of ſleepe, ſet God before thee

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and thinke—*What ſhall I doe?* what courſe ſhall I take, *that I may bring glory to God*, that I may not ſinne, *this day*,—O that my wayes were ſo directed—

Words.

—Never ſpeake the evill which thou too certainely knoweſt by *others*, but with fearefulneſſe, (as it were) and ſome kinde of enforcement, being ſure thou haſt a *calling* to it, and then doe it { ſeaſonably, charitably, diſcreetly, } and not in { humour, ſpleene, imperiouſneſſe }

Tis the humor of *Hypocrites* to be ſupercilious and cenſorious: but for { Gods glory. thy owne diſcharge. } —uſe no moe wordes againſt mens ſinnes, than thou wilt make prayers for their ſoules in ſecret.

Be *bold*, yet *wiſe* in ſpeaking for *Chriſt*, and with height of re-

resolution, goe through all the disgraces that the sinfull times, lay in the wayes of God.

In Actions { *civil*—Doe as thou wouldst be done to. *religious*, Strive to live by *faith*: because *faith* is the soule of all our actions, our *prayers* will bee cold unlesse this warme them.

—Take heed of falling from thy first love.

—Serve not *God* for by-respects, but onely for himselfe.

—So long as thou art unfeinedly displeased *with*, and sorry *for*, all thy sinnes, and dost mortifie the deedes of thy body by the spirit, thy case is the state of salvation.

Let thy whole conversation savour of the Lord.

Bee alwayes bemoaning thy spirituall *pride*, knowne hypocrisie, covetousnesse, perfunctorinesse and formality in *Gods* service.. Give

Give not way to a heartleſſe neglect of the uſe of Gods holy ordinances, *reading*, prayer, *faſting*, private humiliation; for this is the fore-runner to ſome fearefull *ſinne*, or fiery *temptation*, to ſome heavie judgement, or dangerous apoſtaſie.

Seeke not thy ſelfe in any of thy actions.

Looke to thy *repentance*, that it bee ſincere, *univerſall*, conſtant, from the heart-root, for *all* ſinne.

Company. *Incorporate* thy ſelfe into the Communion of *Saints*, be intimate onely with them: ſuch an holy and humble majeſty is in their carriage, ſuch a deale of heaven is in their countenances, ſuch ſpirituall raviſhments is in their hearts, ſuch grace and powerful piercings in their ſpeeches, ſuch zeale and hearty melting is in their prayers, that they cannot but worke upon thy heart, if thou converſe with them.

Looke

Looke well to thy carriage, that thou leave not an ill savour behinde thee in any company. Wait for occasions to doe good, *Act.* 26. 28. In *bad* company give them apparent signes of thy dislike: Unlesse you give some kinde of *reall*, or verball *reproofe*, they will be hardned.

Often withdraw your selfe *apart*, imparting unto God your *griefes*, wants, *desires*. Walke with God on the top of Mount *Tabor* once a day—*Prayer* in secret will bee unto *thee* an unspeakeable comfort, a testimony that thou art not left to thy selfe, if *words* will not come, *sigh*, God heares the sighing of his servants: if thou canst not sigh, *breath*, God hath an eare for *that*, thou hast heard my voyce, hide not thine eare at my *breathing*, at my cry.—yea speake with thy countenance, be humbled for thy unfitnesse, dulnesse—&c. Then wee pray most

Solitarinesse.

Prayer.

Lam. 3. 56.

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moſt happily, when wee ariſe from prayer moſt humbled. After *prayer* thou ſhalt carry thy ſelfe in thy vocation with much more *zeale*, and ſtanding thus upright with *God*, thou wilt not feare the world, thou ſhalt have reſt and peace *within*, what ever ſtirres bee *without*.

—Have a *ſpeciall* eye to a ſincere, conſtant and fruitfull performance of holy duties, take heed of *cuſtomarineſſe* and *Formality*, which cuts out the heart and drawes the very life-blood from them.

—Strive by all meanes for attainment *of* what thou prayeſt *for*, by all occaſions, *helpes* and heavenly offers.

Vocation and particular calling.

Be diligent in thy perſonall employments, and take heed of idleneſſe.

2. Have an eye to Gods glory in all thy undertakings.

3 Goe about *earthly* buſines, with an *heavenly* mind.

4 Let

4 Let not any unrighteous *gaine* entice *thee* to sinne, or beguile *thee*.

5 Set not thy *delight* on any earthly thing, for nothing brings true content to the soule but *God*.

Delight thy selfe in him, this will both purifie thy heart and assure it before God.

In thy carnall delight there are or may be { losse of / crosses in / curses for } them.

They are broken cisternes—

In the *end* of every *day*, aske thy selfe { What have I *done*? / What have I *done* amisse? / What have I *left* undone? } *Evening.*

Thus summe up thy accounts, and make all streight twixt God and thee.

Keepe a Catalogue of all thy grossest knowne sinnes, not balk-

For more solemne humiliation and preparation to the Sacrament, &c.

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balking any, but dealing truely with thy ſelfe, and then falling downe on thy knees diſburden thy conſcience of them by humble confeſſion to God, carrying this thy owne *inditement* and ſpreading it before the *Lord* and pleading guilty, *drag* thy ſinfull luſts to the croſſe of thy *Saviour*, and there crucifie them. 2 Pray for a ſoft and tender *heart*, as for life; *Lord thou haſt promiſed* to take out the heart of ſtone—to give an heart of fleſh— 3 Get the particular *promiſes*, which thou deſireſt to have fulfilled to thy ſoule without booke, yea into thy *heart* as well as thy head. Mr. *Byfield.*

M^r. *George*

Mr. GEORGE FLETCHER, *in Christs victory and triumph*--pag. 50.

WHo is it sees not, that he nothing is,
But he that nothing sees? what weker brest,
Since *Adams* armour faild, dares warrant *his?*
That made by *God* of all his creatures best,
Straite made himselfe the worst of all the rest:
If any strength we have, it is to ill,
But all the good is *Gods*, both pow'r and will:
The *dead* man, cannot rise, though *he* himselfe may kill.

Mr. QVARLES *Historie of* SAMPSON.

Medit. 21.

LOrd if our Father *Adam* could not stay
In his upright perfection one poore day,
How can it be expected *we* have power
To hold out siege one scruple of an houre?
Our *armes* are bound with too unequall bands,
We cannot strive, we cannot loose our hands:
Great *Nazarite*, awake, and looke upon us;
Make haste to helpe; the *Philistims* are on us.

Medita-

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Medit. 22. ibid.

Lord shouldſt thou puniſh every part in me
That does offend, what *member* would be free?
Each *member* acts his part; they never lin
Vntill they joyne, and make a *body* of ſinne:
Make ſinne my *burthen*; let it never pleaſe me;
And thou haſt promiſ'd when I *come*, to *eaſe* me.

Medit. 19. idem. ibid.

Thou great Chirurgion of a bleeding ſoule,
Whoſe ſoverajgne balme is able to make whole
The deepeſt wound, thy ſacred ſalve is ſure;
We cannot bleed ſo faſt as thou canſt cure:
Heale thou our wounds, that having ſalv'd the ſore,
Our hearts may feare, and learne to ſinne no more;
And let our hands be ſtrangers to thoſe knives
That wound not *fingers* only, but our *lives*.

Some

Some particular formes of PRAYER.

1. *For the Sacrament of the* LORDS *Supper.*

WOnderfull art thou, O Lord, in all thy works towards the ſons of men, but more eſpecially, wonderfull in that great worke of our redemption, by the death of thy Son; Hadſt thou left *us* to have periſhed, in that eſtate of damnation, into which *wee*, deſperately had implunged our ſelves, by the wilfull diſobedience of our firſt parents, it had beene but juſt with *thee* ſo to have done: for *wee* were the clay, thou waſt our Potter, and we all are the work of thine owne hands; and hadſt *thou* taken no delight in *us*, to doe us good, thou mighteſt eaſily have made *us* diſhonourable veſſels of thy wrath, as well as thou didſt the *Angels* which

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which kept not their first estate, but left their owne habitation, whom thou hast reserved in everlasting chaines, under darkenesse, under the judgement of the great day. But *thou*, in love to our soules, wouldest not that *wee* should perish, and therefore out of thine own incomprehensible wisedome, foundest out a meanes of raſoming and redeeming *man* from hell, by causing thine own sonne (God equall for ever with thy blessed selfe) to bee made sinne for *us*, that so wee might bee made the righteousnesse of *God* in him: who his owne selfe bare our sinnes in his body on the tree; and the more to confirme us in the assured hope of everlasting salvation, which he once purchased for us, by his bloody passion, did institute for his Church the blessed Sacrament of his body and blood, in which I see him againe

cruci-

crucified, and freſhly bleeding before mine eyes in the outward elements of bread and wine, which he hath appointed to bee often celebrated in remembrance of him.

Bleſſed bee thy holy name therefore; my daily ſinnes have made mee unworthy of daily bread, much more of this bread of life; yet ſeeing thou calleſt and inviteſt mee at this time to the *Supper* of the Lambe, to eate of that *Manna* that came down from heaven, to partake of thoſe divine myſteries. O let not *mee* ſuffer my *ſelfe* to bee needleſly detained from ſo bleſſed a feaſt, by any pretended occaſions whatſoever (as thoſe did that made excuſes and ſet light by their invitation to the marriage of the *Kings* ſonne, *Math.* 22. 5.) leſt thou ſweare in thy wrath that I ſhall never taſte of thy Supper, nor enter into that reſt, which my Saviour is gone

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gone to prepare for thy beloved ones,

For if those in the law that did neglect to eate the *Passeover*, and to worship at *Hierusalem* at the times appoynted, were to bee cut off from the number of thy people: of how much sorer punishment shall I bee worthy, if I refuse to partake in thy blessed Sacrament, and neglect so great salvation which thou tendereſt unto mee hereby? O therefore make me to come as a guest invited, coming prepared unto thy table, having on my wedding garment, because thou thy selfe, the great master of this feast, art present in the assembly, eying and observing thy guests. Let mee therefore first wash my hands in innocencie, my heart from wickednesse, and so compasse thine Altar O Lord: that seeing *Christ* my Passeover is sacrificed for mee, I may purge out

out the old leaven, and become a new lumpe, keeping this feaſt with the unleavened bread of ſincerity and truth, feeding on *him* with the ſowre herbes of godly ſorrow, and unfained repentance for all my former ſins: O make the very remembrance of them to be grievous, and the burthen of them intollerable unto mee. O waſh mee Lord, waſh mee, not onely the feete, but even the hands alſo, and the head; for I am uncleane, I am uncleane, a very Leper, a ſinke of ſinne, whom thou migheſt ſhut out of the congregation of thy people for ever; but yet O Lord if thou *wilt*, thou *canſt* make mee cleane; Thy blood (O ſweet *Ieſus*) is able to cleanſe more throughly than the waters of *Iordan* did *Naomans* leproſie, and to waſh away all my pollutions, and make my *Ethiopian* skin, my leopards ſpots to be white as ſnow in *Salmon*.

Now

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Now the good Lord pardon *me*, and every one, that prepareth himſelfe to ſeeke thee in the truth of his heart, though wee bee not cleanſed and prepared according to that exact purification of thy Sanctuary. *O Lord* make me to ſearch and try my wayes, to looke backe upon all the ungodly actions and aberrations of my fore-paſt life, to view my ſinne-deformed ſoule in the cleare glaſſe of thy undefiled Law, that ſo I may judge and abhorre my ſelfe in duſt and aſhes, and bee ſtill more vile in mine owne eſteeme: make me to examine my ſelfe, and ſo eate of that bread and drinke of that cup, knowing that if I eate and drinke thereof unworthily, I eate and drinke damnation to my ſelfe, becauſe I diſcerne not the Lords body. Teach *mee* to try my ſelfe whether I be in the faith or no, for without faith it is impoſſible to pleaſe thee in any

any ſervice. Tis my *faith* in the death of my Saviour that is the hand and mouth by which I muſt apply *him*, and make him mine in this Sacrament. Aſſure me by theſe broad ſeales annexed to the covenant of grace, and letters *patents* of thy holy word, that thou wilt make good what thou haſt promiſed, that as thou haſt called, *Ho, every one that thirſteth come to the waters*; —ſo thou wilt refreſh this *my* gaſping and thirſting ſoule; as thou calleſt all that be weary and heavie laden to come unto thee; ſo thou wilt in no wiſe ſend *mee* empty away that caſt my ſelfe into the bleeding armes of my dying Saviour.

Perſwade my unbeleeving and doubting heart, that as thy *Miniſter* taketh, and bleſſeth, and breaketh, and poureth out, and giveth, and ſaith, *Take* and *eate*, the bread, *take* and *drinke* the wine of the Sacrament; ſo

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thou from everlasting hast separated, consecrated, and ordained Iesus *Christ* to be a Sacrifice for my sinnes, hast poured out *his* blood to be a satisfaction to thy offended justice for my sinfull soule, and that hereby I shall continue in communion with *him*, my head, and his mysticall body my fellow members. Thy flesh, O sweet Saviour, is meate indeed, and thy blood is drinke indeed. O let me I beseeth *thee* find it so in my fainting soule that I may bee ravished with thy love, that I may taste and see how gracious the Lord is, and find thy free promises, and pledges of thy grace to bee better than wine, sweeter also than the honey and the honey combe. Let thy holy spirit set to his *privie* seale on my heart inwardly, by the secret and sweet refreshment of his blessed testimonie, that I am my well beloveds, and my well beloved

loved is mine—eſtabliſhing my heart in thy love, and knitting my ſoule unto thee for ever. O draw me, and I ſhall run after thee, ſhew me the light of thy countenance and I ſhall bee ſaved.

And Lord make mee to love my brethren, as thou haſt loved me, yea to love my very enemies for thy names ſake, reconciling my ſelfe to thoſe whom I have offended, following peace with all men, and forgiving them their hundred pence, as thou haſt freely forgiven me my ten thouſand talents— Vouchſafe me *this*, aud all other graces which may fit mee for thy ſervice in thy kingdome of *grace*, and prepare mee for the enjoyment of everlaſting *glory*, through my Lord and Saviour Ieſus Chriſt. *Amen.*

Mat. 18. 23.

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After the receiving of the Sacrament of the Lords Supper.

O *Lord*, what ſhall I render unto thee, for all the benefits which thou haſt beſtowed upon mee, and daily ladeſt *mee* withall, a moſt unworthy ſinner? how ſhall I bee ſufficiently thankefull unto *thee* for them, when they bee more than I can reckon up unto *thee*, more then my heart is able to conceive or comprehend? Should I offer up unto thee, thouſands of rams, or ten thouſand rivers of oyle, they *all* would come farre ſhort of thy moſt free, eternall, undeſerved, infinite love. *Lebanon* it ſelfe is not ſufficient for *wood*, nor the beaſts upon a thouſand hils for a burnt offering. What ſhall I then doe unto thee, O thou Preſerver of *men*, or what recompence ſhall I make thee?

I will

I will even take the cup of ſalvation, and give thankes to thy name, O Lord. I will offer up my ſoule and body for a holy, living and acceptable ſacrifice unto thee; this will pleaſe thee better than a bullocke that hath hornes and hoofes. —

Thou O Lord in the beginning, didſt make mee to *bee*, when *I* was not before; and when I had loſt my ſelfe, and forfeited my being, and life, and happineſſe, didſt in *Chriſt*, reſtore mee to a more bleſſed eſtate, than at my Primitive integrity. Thou *thy* ſelfe art become my Father, thy *ſonne* my Saviour, thy holy *Spirit* my Sanctifier, thy *word* my Inſtructor, thy *Sacraments* the food to refreſh, ſatisfie, and feed my poore hungry ſoule to everlaſting life.

This day thou haſt called me to thy holy Mountaine, and made *me* joyfull in thy houſe of

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prayer, *this* day haſt thou invited me to ſit downe at thy table, and made unto mee a feaſt of fat things full of marrow, a feaſt of wines on the lees well refined; thou haſt abundantly ſatisfied *me* with the fatneſſe of thy houſe, and haſt made *mee* to drinke of the river of thy pleaſures. Bleſſed bee thy glorious name for ever and ever, which is above all thankeſgiving and prayſe of mine! O that I could bee indeed thankefull unto thee as thou art gracious unto me! If I ſhould open my mouth never ſo wide thou wouldeſt fill it, thy favours to my poore ſoule are more than all tongues of men and Angels can worthily magnifie. And now O Lord accept, I beſeech thee, the free will-offering of thy ſervant, that deſires to feare thy name, and to make a covenant with thee never to bee broken, that my ſoule ſhall cleave cloſe unto thee,

thee, and avouch thee this day to bee *my* God and Saviour for ever more. Here I doe reſigne myſelfe, ſoule and body, all that is in *me*, and all that belongs unto me, to bee wholly *thine*, and that I will never wickedly depart from thee, my God, as I have done. O that my wayes were ſo directed, that I might keepe thy commandements alway!

Never let *mee* with the diſgorged dog, returne any more to my former vomit; nor with the waſhed ſow to wallow in the mire: but as I have now waſhed my *feete*, ſo ſuffer mee no more againe to defile them: as I have put off the filthy rags of my old converſation, ſo I may never againe put them on, but become a *new* creature. That ſeeing the expiation of my ſins coſt my Saviour ſo deare, as the ſhedding of his precious blood, and that thy wrath lay ſo heavie

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upon *him* who was *our* ſuretie onely, being innocent in himſelfe; I may hence conceive how heinous a thing *ſinne* is, how abhorred by thee, and ſo hate it in my ſelfe with a perfect hatred, and reſiſt it even to blood; and not crucifie againe hereby, the Lord of life and glory.

O make mee thankefully to remember that bitter paſſion of *his*, and thy love (*O Father*) unto *mee*, in that thou haſt accepted *mee* to life in *him*, and haſt brought ſalvation this day home to *my* houſe, to my heart. Lord enter in, abide with, and dwell in my ſoule for ever. Take not thy holy *ſpirit* from mee, make mee one with *Chriſt* my head, fleſh of his fleſh, bone of his bone; make mee one with the myſticall *body* of thine Elect, that I may have my part in the prayers of the *Church*, in the Communion of *Saints*, here

on earth, in the kingdome of grace, and may enjoy *thee*, and them, face to face, and ſit downe and eat and drinke with *thee*, in thy kingdome of *glory*. *Amen*.

For the Sacrament of Baptiſme.

O Lord our God, the great, the mighty, and the terrible God, who keepeſt covenant and mercy with all them that feare *thy* name, and truſt upon *thee*, even to a thouſand generations, thou haſt promiſed to bee *our* God, and the God of our *ſeed*, to enter into covenant with us, that wee ſhould bee thine; *O Lord* I come to thy throne of grace at this time, to lay claime to my intereſt in that new covenant, ſealed unto thy Church in the blood of *Ieſus*, that thou wouldſt performe the ſame unto *mee*, and mine alſo: haſt not *thou* ſaid, thou wilt

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circumcise mine heart and the heart of my seed, to love the Lord our *God* with all *our* heart, and with all *our* soule?—that thou wilt put thy Law in our inward parts, and write it in our hearts, and that thou wilt bee our God, and wee shall bee thy people, that *thou* wilt forgive our injquity, and wilt remember our sinne no more? O Lord hast thou *said* it, and wilt not thou also *doe* it? By *faith* I plead my interest thereunto, not for my selfe alone, but for *mine* also, with whom I beseech thee to make an everlasting covenant of life and peace, that being baptized into *Iesus* Christ, they may bee sanctified and cleansed with the washing of water by the word. O Lord wee are all borne the children of wrath, and there is no way for *us* to escape the damnation of hell, except wee bee borne againe of water and of the Spirit. O Lord

Deut. 30. 6.

Ier. 31. 34.

Lord doe thou ſprinkle cleane water upon us, waſh away the filth of *Zion*, and purge the blood of *Ieruſalem* from the midſt thereof: Baptize us with the Holy *Ghoſt*, that having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water, wee may bee new *creatures*, fit to bee an habitation of *God* through the *ſpirit*.

O bleſſed be thy goodneſſe for ever, which haſt given us *this* ſeale of thy rich promiſe; this is that Arke *in* and *through* which thou ſaveſt thine Elect: thou dallieſt not with us herein, it is no idle ceremonie; thou art preſent in thy own ordinance to fulfill that which thou haſt promiſed. O waſh our ſoules with the *baptiſme* of Repentance, as thou doeſt our bodies with the outward element of *water*. Let the vertue of *Chriſts* death kill ſinne in *us*, for how ſhall wee

that

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that are buried with *Christ* by baptiſme, and thereby dead to ſinne, live yet therein? Doe not *wee* herein *vow* to forſake the Devill, the Pomps and vanities of this wicked world, and all the ſinfull luſts of the fleſh, and ſhal we break our *vow*, & tranſgreſſe the covenant? O let *this* be far from *us*, teach us therfore to deny ungodlineſs and worldly luſts, deliver us from every evill worke that we may ſerve the living God; Sprinkle cleane water upon us, that we may bee cleane from our naturall filthineſſe, and from all our uncleanneſſes. Waſh us, O waſh us throughly from our iniquities, and cleanſe us from our ſinnes. Make our hearts to be ſtedfaſt in thy love, and never to forget *this* covenant of our God: thy mercie doe thou keepe for *us*, and ours for evermore, and let thy covenant ſtand faſt with *us*, and bee eſtabliſhed for ever as

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the *Moone*, and as a faithfull witneſſe in heaven. And as thou haſt thus brought us into the bond of the covenant, ſo let us never depart from theé. Bee thou unto us a God, and let us be thy people for evermore, even till thou bringeſt us unto Mount *Sion*, and to the Citie of the living *God*, the heavenly *Ieruſalem*, and to an inumerable company of Angels, to the generall aſſembly and Church of the firſt borne which are written in heaven, and to *God* the judge of all, and to the ſpirits of juſt men made perfect: and to *Ieſus* the Mediatour of the new covenant, and to the bloud of ſprinkling, that ſpeaketh better than that of *Abel*. Make *me* to be *thine* my ſelf, be thou my Father and make me to be thy Sonne: for if the firſt fruit be holy, the lumpe alſo ſhall be holy; and if the roote be holy, ſo alſo ſhall the branches bee. This mercie I beg

I beg of thee in his name, merits, and mediation, out of whose pierced side, issued forth water and bloud, for the sanctifying, and justifying, of thine Elect. To *whom*, with *thee*, and the Holy *Spirit*, be all glory, service, thanksgiving, and dominion, through all the Churches of the *Saints*, for ever, *Amen*.

For Regeneration, Sanctification, and grace to serve God.

O Lord, thou *God* of truth, who hast sworne in thy faithfulnesse, that as thou livest thou hast no pleasure in the death of the wicked, but that *hee* should turne from his way and live: and therefore commandest thy people, saying, *Turne ye, turne ye from your evill wayes, for why will ye dye, O house of Israel?* and hast enjoyned, that I should wash me, and make

Ezek. 33. 11.

make me cleane, & put away the evill of my doings from before thine eyes: promiſing moreover, that though my ſins be as ſcarlet, they ſhall be as white as Snow, though they bee red like crimſon, they ſhall be as wooll: I that am a wicked and miſerable caitiffe, a ſinner before the Lord exceedingly, even as the men of *Sodome*, that have done abominable workes, and denied the *God* that is above, wilfully ſinning after I had received the knowledge of the truth, and treading under foote the *Sonne* of *God*, counting the bloud of the covenant, wherewith I was ſanctified an unholy thing, and having done deſpite to the ſpirit of grace; O Lord, even out of the deepes doe I call unto thee for helpe, yea out of the belly of hell doe I earneſtly cry for thy mercie: O caſt not out my prayer. Though mine iniquities be more than the haires

Heb. 10. 26. 29.

of

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of my head & my tranſgreſſions heavier than the ſand, yet is there forgiveneſſe with thee: and although my ſinnes have reached up to heaven, yet thy mercie is above the heavens: mine are, at the moſt, but the ſinnes of a man: but thine, at the leaſt, are the mercies of an infinite *God*, yea thou haſt the relenting bowells of a moſt tender Father.

O ſpread the robe of thy Sonnes righteouſneſſe over me, that ſo thou mayeſt not behold my nakedneſſe, cloath me with the garments of *his* ſalvation, ſay unto my ſoule, *Live*: cauſe breath to enter into my dry bones, lay ſinewes upon them, and bring fleſh upon them, and cover them with skinne, that I may know that thou art the Lord. And albeit I be *dead* in treſpaſſes and ſinnes, yet open my grave and cauſe me to come out of it; yea though with *Lazarus*

Ezek. 37. 3. 6.

zarus I ſtinke already, yet roll away the ſtone, and ſpeake thou by thy all-powerfull word, and I ſhall come forth and live. O purge my conſcience from dead workes, redeeme mee from death, ranſome me from power of the grave: and though I be leſſe than the leaſt of all Saints, leſſe than the leaſt of all thy mercies, yet make me a priſoner of hope, and by the bloud of thy covenant ſend forth my ſoule, out of the pit wherein is no water. Waſh my robes and make them white in the bloud of the Lambe: Create in me a cleane heart *O God*, and renew a right ſpirit within me. Make thy *word* to be unto me, like a refiners fire, and like fullers ſope, cleanſing me from all filthineſſe of fleſh and ſpirit, that ſo I may be meete to be a partaker of the inheritance of the *Saints* in light, not having ſpot or wrinkle, or any ſuch thing, but

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but holy and without blemiſh, the ſonne of thy love, through Chriſt.

Pro. 8. 17. Thou haſt promiſed that if I returne unto thee, thou wilt receive me, and that if I ſeek thee early, I ſhall finde thee, that thou wilt have mercie upon me, and wilt abundantly pardon all my ſinnes, heale my backeſlidings, and love me freely. O Lord, it is not *ſinne* in the higheſt degree, when it is out of meaſure ſinfull, and is come to the full, that can hinder the Sunne of righteouſneſſe from ariſing, with healing in his wings, on any humbled ſoule: no, for where Sinne abounded, Grace doth much more ſuperabound: and where ſhall, or can the skill of thee, our heavenly Phyſician, be ſo much ſeene, ſo much adored, and magnified, as in healing a poore ſoule, weltring and wallowing in its bloud, and deſperately wounded unto everlaſting death?

death? O ſpeake thou the word and my ſoule ſhall live. Subdue mine iniquities, and caſt all my ſinnes into the depths of the Sea.

O redeeme me from my former vaine converſation, that I may renounce the hidden things of diſhoneſty: turne *thou* mee and I ſhall be turned, betroth my ſoule unto *thee* in faithfulneſſe, make with me a covenant of peace. And becauſe no man can come to *thee*, except the father which ſent *thee* draw him; O draw me; and I will run after thee; open my blinde eyes, ſay *Eppheta* to my deafe eares, touch my lips with a coale from thy Altar, that my iniquity may bee taken away, and my ſinne purged, then ſhall my lame feet leape as an *Hart*, and my dumbe tongue ſhall ſing forth thy praiſe.

A new heart doe thou alſo give me, and a new ſpirit doe thou *Eze. 36. 27.*

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thou put within me, and take
Eze. 36. 27 away the ſtony heart out of the midſt of me, and beſtow upon me an heart of fleſh: and put thy ſpirit within mee (as thou haſt promiſed) and cauſe me to walke in thy ſtatutes, and to keepe thy judgements and doe them. And for the time to come, *Lord* make me more zealous of thy glory, more profitable in wayes of my calling, more carefull to doe and receive all poſſible good that I can. Alas I have beene a barren tree, thou haſt planted mee neere the rivers of water, haſt digged about me, and taken much paines with me, but I am ſtill unfruitfull, thy glory is not ſo deare unto me as it ought to be; nor is my owne ſalvation, or the edification of others, ſo ſincerely indevoured by me, as was meet.

O turne me into another man, circumciſe the foreskinne of my heart, let the time paſt of my life

life suffice to have served, and live in sinne. Give mee grace now in this my day, to know the things that belong to my peace, to make use of this time of my visitation, to lay hold on eternall life, to take the kingdome of heaven by violence: now thou standest at the doore and knockest, O let me open unto thee, that thou mayest enter in, and sup with me. Give mee grace to worke out my salvation with feare and trembling, to bee often in calling upon thee in prayer, and lifting mine eyes up to the hills from whence both pardon of sinne, and power over sinne must bee expected. Make mee often search and trye my wayes, and examine my selfe, whether I be in the faith or no. Now I beseech thee to heare me, and helpe me; doe away the iniquity of thy servant, cover my transgressions, and let my sinnes bee blotted out from before

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fore thee, for the Lord Ieſus Chriſts ſake. *Amen. Amen.*

Some particular formes of PRAYER.

For the Engliſh Colonies and Plantations in New-England, Virginia, &c.

Gen.14. 19. Deut.10 14 Iſai.63. 15. O Moſt high God, Poſſeſſor of heaven and earth, the heaven, and the heaven of heavens, is the habitation of thy holineſſe and of thy glory; by *thee* the Mountaines were brought forth, and thou haſt formed the earth, and the world, and haſt given it to the children of men for a poſſeſſion; *Pſal. 90. 2. 115.16. Gen. 9. 7.* And by thy word of bleſſing haſt commanded man, to encreaſe and multiply, and repleniſh the face of the earth: *We* in this nation have found thy gracious Providence over us, in thy

thy continuall protection and preſervation ; for thou haſt ſtrengthned the bars of our gates, and bleſſed our children within us, thou haſt ſet peace in our borders, and haſt abundantly given us bleſſings of the breſt, and of the wombe : inſomuch that wee are exceedingly multiplyed, ſo that the place where *wee* dwell is too narrow for us, for our ſeed is become as the ſand, and the offspring of our bowels, as the gravell thereof : And now *O Lord*, thou of thy good providence, haſt eſpied out for us an exceeding good land, watred with the dew of heaven from above, bleſſed with the fatneſſe of the earth from beneath, and haſt made roome for *us* to bee planted therein, that wee who are growne into ſo great a nation, and are thronged at home, may ſwarme out, and bee gathered thither, for the glory of thy great

Pſa. 147. 13

14.

Gen. 49. 25.

2 *Kin* 6. 1.

Iſai. 48. 19.

Num. 14. 7.

Gen. 27. 39.

Pſal. 80. 9.

Deut. 4. 7.

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great name, the honour of this Kingdome, and the further enlargement of our Kings dominions. O let *their* deſigne be holineſſe to the Lord, honour and wealth to our nation, and enlargement alſo to the kingdome of thy Chriſt, who are tranſplanted into thoſe remoter parts of the world. Build a place of reſt for thy tabernacle among them, that the heathen that have not knowne thee, and the families that have not called on thy name, may by this meanes bee delivered from the power of darkeneſſe, and tranſlated into the kingdome of thy deare ſonne. Bee thou a wall of fire roundabout our people, and a little Sanctuary unto them: Let no ſonne of wickedneſſe approach neere, to hurt them, build them up into a nation; there plant them, and make them to dwell in ſafety: Let no ſeditious *Sheba* be author of faction,

Exod. 28. 36

2 *Sam.* 7. 10.
1 *Chr.* 28. 2.

Jer. 10. 25.

Coll. 1. 13.

Zech. 2. 5.

Exe. 11. 16.

Pſa. 89. 22.

Deut. 33. 28
2 *Sam* 20. 1.

faction or ſchiſme among them.

And as thou cauſeſt the *Sun* to ariſe upon all the earth, ſo that nothing is hid from the heate thereof, ſo let there bee no ſpeech, nor language, where the voyce of thy *Goſpell* is not heard. Let thy way be knowne upon earth, and thy ſaving health among all nations: cauſe the *Sunne* of righteouſneſſe to ariſe with healing in his wings, upon all thoſe that ſit in darkeneſſe, and the ſhadow of death, to guide *their* feete into the way of peace: Give thy ſonne *Ieſus* the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion. Make all the Kings of the earth to fall downe before him, and all nations to doe *him* reverence. That *his* dominion may bee from Sea even to Sea, and from the rivers even to the ends of the earth. That *Tarſhiſh*, *Pul*, and *Lud* that draw the

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bow, *Tuball*, and *Iavan*, and the *Iles* afarre off, that have not heard thy fame, neither have ſeene thy glory, may be brought into the houſhold of faith, and be joyned to the people of the God of *Abraham*, and ſo bee made one ſolde under that great ſhepheard and Biſhop of their ſoules.

Thoſe ſinners of the Gentiles, O Lord draw them out of the darkeneſſe of Paganiſme, Idolatrie, ignorance, and ſuperſtition; and though they now bee wallowing in their blood, yet let it bee the time of *love* with thee, and ſay unto them *live*: ſpread thy skirt over them. Let the light of the glorious Goſpell of *Ieſus* Chriſt ſhine unto them, that they may turne from the ſervice of dumb Idols, yea, of very Devils, to *thee* the living God. Teach them to know *thee* the onely true God, and whom thou haſt

ſent *Ieſus* Chriſt; open the doore of faith unto them that they may beleeve in the name of thy Sonne; grant them repentance unto life, that they may be ſaved; light up among them, ſome burning and ſhining lamps, to beare thy name among them, that the grace of God which bringeth ſalvation, may appeare unto all men: that ſo *they* which are without Chriſt, being *aliens* from the Common wealth of *Iſrael*, and ſtrangers from the covenants of Promiſe, that have no hope, and are without *God* in the world, may heare the voyce of the Sonne of God, and live.

To this end, plant thy grace, and feare, in *their* hearts, who are of that *Colonie* and Plantation: make them wiſe to win thoſe poore ſoules, by their unblameable converſation, being zealous for *thee*, gentle towards *them*, apt to teach them, patient,

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in meekneſſe inſtructing them, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themſelves out of the ſnare of the *Devill*, who are taken captive by *him* at his will.

O Lord this is a worthy worke, and who is ſufficient for theſe things! therefore doe *thou* make bare thine owne almighty arme, bring in the fulneſſe of the Gentiles, give *them* where *Satans* throne is, an *heart* to perceive, and *eyes* to ſee, and *eares* to heare the word of thy grace; that the ends of the earth may ſee the ſalvation of God, and they that dwell in the uttermoſt parts thereof may be converted unto *thee*: then ſhall the earth bee filled with the knowledge of the Lord, as the waters cover the ſea, and they ſhall feare the name of the Lord from the Weſt, and

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glory from the rising of the Sunne. *Amen.*

A Prayer to bee prepared against Death, *&c.*

O Thou eternall, immortall, invisible, and onely wise God, who stretchedst forth the heavens, and laidst the foundations of the earth, and formedst the spirit of man within him; *thou* art the former of al things, thy spirit did at the first make *mee*, and the breath of the Almighty hath given mee life: thou hast clothed mee with skin and flesh, and fenced mee with bones and sinewes, my substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth: thine eyes did see mee when I was yet unperfect, and in thy booke all my members were written, which in continuance were fashioned,

when as yet there was none of them before. And thou Lord tookeſt me out of the wombe, thou didſt make me hope when I was upon my mothers breaſts, thou haſt fed me, and led me all my life long unto this day: when I have paſſed through the waters, thou haſt beene with me, and through the rivers, they have not overflowed me; thou haſt carryed mee on Eagles wings, and in the time of trouble haſt preſerved me ſafely under thy feathers, and there hath not one haire of mine head fallen to the ground, without thy Providence?

But what man is hee that liveth, and ſhall not ſee death? our dayes on the earth are as a ſhadow, and there is none abiding; we ſpend our yeares as a tale that is told: our life is even as a Vapour that appeares for a little time, then vaniſheth away: wee build our houſe as a moth,

and

and as a booth that the Keeper maketh. We have here no continuing Citie, all fleſh is graſſe, and all the goodlineſſe thereof as the flower of graſſe. *Man* that is borne of a woman, is of few dayes, and full of trouble, he commeth forth like a flower and is cut downe; hee fleeth alſo as a ſhadow, and continueth not.

O Lord *my* times are in thy hand, all my dayes are determined, the number of my months are with thee, *thou* haſt appointed my bounds which I cannot paſſe, I muſt one day returne to the ground, for duſt I am, and to duſt I muſt returne: thou wilt bring me to death, and to the houſe appointed for all living, where I ſhall make my bed in darkeneſſe, and muſt ſay to *corruption*, thou art my father, *and to the wormes*, thou art my mother and my ſiſters. O that I were wiſe and did underſtand

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this! that I could consider my latter end! that whether I live, I might live unto the Lord, or whether I dye, I might dye unto the Lord; that both living and dying I might bee the Lords! then should I use the world, as if I used it not, then would I not bee conformed to the men of this world, who have their portion in this life, whose *God* is their belly, who make pleasures, and honour, and riches their *God*, and mind only earthly things. But by that irreversible sentence of thine, *In the day thou eatest thereof thou shalt dye the death*, it is appoynted unto all men once to dye, our fathers where are *they?* and the Prophets, doe they live for ever? they all are gone downe into the chambers of death, there they rest together in their beds, till the heavens be no more, they shall not wake nor bee raysed out of their sleepe:

ſleepe : and I my ſelfe alſo who am a ſonne of *Adam*, and formed out of the ſame clay, I muſt (when my dayes be fulfilled) ſleepe with my fathers, and goe the way whence I ſhall not returne.

Truly the *light* is ſweete, and a pleaſant thing it is for the eyes to behold the *Sunne*, and yet *thy* favour, *preſence*, and light of *thy* countenance is better than *life*: whileſt I am in the fleſh, I am abſent from thee, and thou haſt taught mee, that the day of *death* is better than the day when I was borne: *Bleſſed are the dead that dye in the Lord, for they reſt from their labours, and their workes follow them.* And that I may dye *in thee*, O make me to live *to* thee, O teach mee ſo to number my dayes, that I may apply my heart unto wiſedome; that all the while my breath is in me, and the ſpirit of God is in my noſtrills, I may

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glorifie thee on earth, and finiſh that worke thou giveſt me to doe; becauſe there is no worke, nor device, nor knowledge in the grave whither I am going.

Eccleſ.9.10 O make mee to paſſe the time of my Sojourning heere in thy feare, becauſe the night commeth, in which I cannot worke: So long as this my *day* laſteth, let me live as a child of the *light*, let my behaviour be, as becommeth holineſſe, adorning the doctrine of God my Saviour in all things, that I may praiſe thee my God whileſt I have my being, and my converſation may be in heaven, even whileſt I Sojourne heere on earth: and the life which I now live in the fleſh, I may live by the faith of the Sonne of God, that the world may be crucified unto me, and I unto the world. For to this end, our Saviour Ieſus once taſted death for every man, and humbled him-

himſelfe, and became obedient, even to the death of the croſſe, that they which live ſhould not henceforth live unto themſelves but unto *him*, which dyed for them, and roſe againe. When therefore my race is finiſhed, and I have ſerved out my time.

O let mee dye the death of the righteous, and let my laſt end, be like *his!* Let my ſoule be bound up in the bundle of life with the Lord my God, ſhew me the path of life, In thy preſence is fulueſſe of joy, at thy right hand there are pleaſures for evermore.

Pardon all my *Sinnes*, heale my backe-ſlidings love me freely, ſubdue mine iniquities, and caſt all my Sinnes into the depths of the Sea. Give me peace of conſcience, and joy in thee, that when duſt ſhall returne againe to the earth as it was, my ſpirit may returne to God who gave it. *Amen.*

A prayer.

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A Prayer for a Scholler.

O Lord, thou art the Father of lights, every good gift, and every perfect gift is from above, and commeth downe from *thee*; thou haſt commanded that if any lacke wiſedome, he ſhould aske it of *thee*; thou it is that giveſt to the ſimple ſharpneſſe of wit, and to the child knowledge and underſtanding. O give unto me thy ſervant, a wiſe and underſtanding heart, and make learning delightfull unto my ſoule, that I giving attendance unto reading, may meditate upon the things that ſhall be taught me, and give my ſelfe wholly thereunto, that ſo my profiting may appeare unto all. O make mee alſo to learne *Chriſt*, in whom are hid al the treaſures of wiſedome and knowledge; that

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I may grow up before thee as a plant of righteouſneſſe.

And becauſe *Paul* may plant, and *Appollos* water, but it is thou alone that canſt give the *increaſe*, command thy bleſſing from heaven that it may reſt upon my ſtudies. It will be in vaine for me to riſe early, and to ſit up late, unleſſe it pleaſe thee to proſper mine endeavours. O doe thou beſtowe on mee knowledge and skill, in all learning and wiſedome, as thou didſt on *Daniel* and his three companions. And as *Moſes* was learned in all the wiſedome of the *Ægyptians*, ſo alſo incline mine eare to wiſedome, and apply mine heart unto underſtanding, that I may ſay unto wiſedome, *thou art my Siſter*, and call *underſtanding* my Kinſwoman: make me to ſeeke *her*, as ſilver, and to ſearch for *her* as hidden treaſures, to be inſtant in ſeaſon, and out of ſeaſon,

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ſon, in labours more abundant, in watchings often, applying my heart to know, to ſearch, and ſeeke out wiſedome and the reaſon of things. O make me in the morning to ſow my ſeed, and in the evening not to withhold mine hand, that I may take hold of inſtruction and not let her goe, but keepe her, for ſhee is my life. Make me ſwift to heare, carefull to redeeme the time, wiſely husbanding thoſe opportunities I have to learne, that with all my getting I may get underſtanding, and may not onely learne the wiſedome of heathen, and prophane Authors, but *that* wiſedome alſo which is from above, and heavenly, which may give me an inheritance among all them that are ſanctified.

Lord ſet *thy* ſtampe on this my pliable and waxie youth, that it may bee *holineſſe* unto thee, ſeaſon my heart with thy feare

feare betimes, let me ſet thee alwayes before mine eyes, that as *Samuel*, *Joſiah*, and *Solomon*, I may learne to know thee the Lord God of my Fathers, and ſerve thee with a willing mind, make me to give to thee the firſt fruits of my yeares, and to remember thee my creatour in the dayes of my youth, whileſt the evill dayes come not, thus laying up a good foundation for the time to come.

Thou haſt promiſed that if I ſeeke thee, thou wilt be found of me, but if I forſake thee, thou wilt caſt me off for ever; make me therefore diligent to know the Scriptures of a child, which are able to make me wiſe unto ſalvation; let thy glory be the *end*, thy word the *rule*, thy ſpirit the *guide*, thy will the *law*, thy promiſes the *comforts* of my life, that thus acquainting my ſelfe with thee betimes, and abhorring all prophane and Atheiſticall

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iſticall conceits of *thee*, thy wayes, & worſhip. I may by thy grace ſuppreſſe all filthy and unholy thoughts, fancies and deſires, & ſo fly the luſts of youth.

Thou haſt made me to bee borne into *thy* Church, and haſt even from my infancie received me into *thy* covenant, O that there were ſuch an heart in me, that I might ſerve thee alwayes! Give me patient, obedient, humble, dutifull, and diſcreet carriage, to all my Supiriours: to *him* eſpecially at whoſe feet, as Saint *Paul* at *Gamaliels*, I now ſit: make me painfull, and induſtrious, carefull to pleaſe *him*, reverencing his authority. Make mee affable, loving, courteous, harmleſſe, and of winning behaviour towards my Equalls and Inferiours, being gentle, and eaſie to be intreated by them all. Pardon and heale the frailties, follies and infirmities of my youth, give

give me *understanding* to conceive, largeneſſe of heart, and *capacity* to apprehend; confirme my *memorie* to retaine, my *invention* to finde out, and attaine to humane literature. Proſper all my labours, and make me wiſe, to underſtand mine owne wayes, to ſave mine owne ſoule, that I may bee a comfort to my Parents, and honour to thy Goſpell, an example of Learning, Pietie, and vertue to all my Equalls: that ſo I may heereafter become a profitable inſtrument of thy glory either in the church or common wealth, as thou ſhalt ſee it beſt in thine heavenly wiſedome, and moſt agreeable to mine owne diſpoſition, that thus glorifying thee in my life, I may be bleſſed of thee in my death, and glorified for ever with thee in the world to come, *Amen.*

A prayer

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A Prayer for a Tradeſ-man, Merchant, &c.

O Lord, the righteous God, that trieſt the reines and the heart, thou loveſt truth in the inward parts, and haſt commanded all thoſe that call upon thy name to depart from iniquity, and to put away lying, ſpeaking the truth from his heart, every man unto his neighbour, not uſing falſe weights, deceitfull ballances, or unjuſt meaſures: and wouldeſt that no man ſhould goe beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch.

O Lord, the heart of man is deceitfull above all things, and deſperately wicked, and in nothing more diſcovers it ſelfe, than in the gaine of unrighteouſneſſe. The love of money is the roote of all evill, which while

while ſome have coveted after, they have erred from the faith, and pierced themſelves through with many ſorrowes. Thus in buying, and ſelling, and trading with each other, ſo they may lade themſelves with thicke clay, they care not to load their conſciences with heavie Sinne. Thus it often is, as with the buyer, ſo with the ſeller: 'Tis naught, 'tis naught, ſaith the buyer, but when he is gone his way he boaſteth: and how many ſeverall tricks of deceit, and ſleights, there are practiſed by the cunning craftineſſe of men that lye in waite to deceive, which the falſe and diſſembling heart of man is guilty of, thou onely knoweſt, who ſearcheſt the heart, and tryeſt the reines, and wilt one day bring to light the hidden things of diſhoneſty and darkneſſe: ſo that as a naile ſticketh faſt betweene the joyning of ſtones, ſo doth Sinne ſticke

Eccleſ. 27. 2.

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sticke close betweene buying and selling.

O Lord what shall it profit *me* to win the whole world and to lose mine owne soule? could I rejoyce because my wealth was great, or because my hand had gotten much? If I should get my house full of silver, and gold, heaping up silver as dust, and fine gold as the mire in the streets, or prepare rayment as the clay, being filled with all precious and pleasant riches; yet thou that hatest false ballances, and the bag of deceitfull weights, canst *blow* upon all my substance, that it shall *melt* away, by thy *blast* it would perish; a fire not blowne should consume it suddenly: thou couldst make my riches to take them wings and fly away as an *Eagle* towards heaven, to vanish as a dreame, and not bee found, or chased away as a vision of the night. And thou hast in thy word

word aſſured mee, that *hee* that getteth riches, and not by right, ſhall leave them in the midſt of his dayes, and at his end ſhall bee a foole: and howſoever bread of deceit may bee ſweet to a man, yet afterwards his mouth ſhall bee filled with gravell.

O let mee never be given over to that reprobate mind, ſuppoſing that gaine is godlineſſe; Let mee not grind the face of my brother, or pant after the duſt of the earth, on the head of the poore, making the *Ephah* ſmall, and the *ſhekell* great, and falſifying the ballances by deceit. Never let me bee ſo greedy of gaine, that in the ſeeking thereof I ſhould enlarge my deſire as *hell*, or as *death*, that cannot be ſatisfied. O make me to hate and take heed of *guile*: Let not my ſoule bee poyſoned with the *mammon* of unrighteouſneſſe, that I ſhould by lying

and

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and fraud, obtrude bad wares on the men I trade withall, for hereby I should take the name of my *God* in vaine, and cause thy Gospell to bee evill spoken of. Wicked ballances and the bag of deceitfull weights are an abomination unto thee, and much better will a dry morsell be, or a dinner of greene herbes gotten by honest dealing, then a stalled Oxe by coozening and deceit: Godlinesse with contentment is great gaine, but they that will bee rich fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drowne men in destruction, and perdition.

O Lord, *faith* and a good *conscience* are speciall jewels, a precious treasure: Let not mee make shipwracke of them for every trifle; how ever prophane and godlesse men may dis-esteeme them, they are not to bee valued with the gold of Ophir

Ophir, with the precious Onyx or the Saphire. Let mee ever remember that golden rule, to *doe unto other men as I would they should doe unto me.* And if by my industry, thou doest please to blesse my estate, that my riches doe encrease, O let me not set my heart upon them, making gold my hope, or saying to fine gold, *thou art my confidence*; or if I shall wax poore, and fall into decay through crosses, and losses by thy hand of providence, and not by mine owne negligence, sloth, or ill husbandry, yet make mee to learne in whatsoever state I am, therewith to bee content, and may know both how to be abased, and how to abound, to be full, and to bee hungry, which grace I beseech thee to grant me for Christ Iesus sake. *Amen.*

A Servant.

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A Servants Prayer.

MOst holy and great God, thou hast commanded servants to be obedient to them which are their masters according to the flesh, with feare and trembling, in singlenesse of heart, as unto Christ: not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart. Therefore as thy good hand of providence hath placed *mee* in this condition, so I beseech thee, give me *thy* grace, that with good will I may doe service, as to the Lord and not unto men, knowing that whatsoever good thing any man doeth, the same shall hee receive of the Lord, whether he be bond or free. O teach me therefore, first to serve, and to feare thee; for thy service is perfect freedome: thus being the Lords *free* [illegible]

I ſhall no more be a Servant but a Sonne, and heire of God through Chriſt. To this end make thy face to ſhine upon thy ſervant, be thou with me in all that I doe, and let the beauty of the Lord my God be upon mee and eſtabliſh thou the worke of my hands upon me, that thy bleſſing may be upon all that my maſter hath in the houſe, and in the field: make thou a hedge about him, and about all that he hath on every ſide, and bleſſe thou the worke of his hands, that his ſubſtance may be encreaſed in the Land. And as *thou* bleſſedſt *Laban* for *Iacobs* ſake, *Potiphar* for *Ioſephs* ſake, *Obed Edom* for the *Arkes* ſake, *Ahab* for *Obadiahs* ſake, ſo alſo I beſeech thee to bleſſe me and all the things that are under my hand: cauſe thy bleſſing to reſt in my maſters houſe, pre- [illegible] daily with bleſſings of [illegible], that he may learne

by experience, that *thou* Lord, haſt bleſſed *him* ſince my comming. O make mee a faithfull and a wiſe ſervant as *Eliezer* unto *Abraham*, that if my maſter commit his goods into my hand, and make me ruler over his houſhold, to appoint them their worke, to give them their meate in due ſeaſon, I may with all my power ſerve him therein, not eating the bread of idleneſſe, nor brawling nor quarrelling with my fellow ſervants, but make me to be peaceable, gentle, eaſie to bee intreated. Let me not be ſloathfull in buſineſſe, or indammage my maſter by my neglect, but deſirous to promote his good, and to pleaſe him in all things; not anſwering againe, not purloyning, but ſhewing all good fidelity, that I may adorne the doctrine of God my Saviour in all things.

And though my maſter ſhould become a hard man, and

ſhould

ſhould make my life bitter with ſore bondage, making me ſerve with rigor, yea though he make me a hewer of wood, or drawer of water, or imploy me even to the baſeſt offices, yet let not my proud heart ſwell and repine hereat. Grant that I may ſubmit my ſelfe under his hand, not onely when hee is good, and gentle, but alſo when he is froward, even when I am buffeted for my faults; remembring my bleſſed Saviour, that tooke on him the forme of a ſervant, who though he was our *Lord* and Maſter, yet willingly gave himſelfe an example and patterne of all patience, and humility.

And although with *Oneſimus*, I have beene ſometimes unfaithfull and unprofitable heretofore, yet make me profitable to my maſter for the time to come; that he may receive me not now as a ſervant, but a-

bove a ſervant: never ſuffer me like *Iudas* in a religious family, to be ungodly, to betray my maſter, or bewray his ſecrets, nor a lying, covetous, and diſſembling ſervant as *Gehezi*, nor as *Ziba*, ſlandering my maſter: but counting him worthy of all honour, that he being a beleever, I may not deſpiſe him becauſe he is a brother, but rather doe him ſervice becauſe he is faithfull and beloved, partaker of the benefit of thy Sons redemption. Let my behaviour be as becommeth holineſſe, grant that with patience I may beare his threatnings, chidings, reviings, becauſe *thou* haſt taught mee, that *a ſoft tongue breaketh the bones*. Make mee wiſely to forbeare, and in my patience to poſſeſſe my ſoule, referring all my wrongs, and injuries to thee, though *he* ſhould not doe unto *mee* that which is juſt and equall; knowing that

even *hee* also hath a *Master* in heaven, neither is there respect of persons with thee.

O Lord I beseech thee, let now thy eare bee attentive to the prayer of *mee* thy servant, who desires to feare thy name, and prosper I pray thee thy servant this day, and grant me grace instantly to serve *thee*, that so *thou* who hast the hearts of all men in thy hands, as the rivers of water, maist give me favour in the sight of my master, that my worke and labour may bee accepted. O Lord I beseech thee *free* me from sinne, that I may become a servant of righteousnesse: alasse I have made thee too long, to *serve* with my sinnes, I have wearied thee with mine iniquities: pardon I pray thee all my transgressions, and enter not into judgement with thy *servant*, for in thy sight no flesh living shall bee justified: let mee not hence-

forth serve *sinne* any longer, but grant that I may serve *thee* in holinesse, and righteousnesse all the dayes of my life. *Amen.* Lord Iesus *Amen.*

A thankesgiving to our Saviour Iesus Christ.

MOst loving Lord, and blessed Saviour, the mighty God, everlasting Father, Prince of peace and life, the rocke of my salvation, the fountaine opened to the house of *David*, and to the inhabitants of *Ierusalem* for sinne and for uncleannesse, the Lambe of God that takest away the sinnes of the world, who now art set downe at the right hand of the Majestie on high, and yet hast respect unto thy poore members here on earth. O Lord heare, O Lord forgive, O Lord accept the groanings of my humbled soule, which followeth hard after thee, which thirsteth & longeth

for

for thee in a dry, and barren land where no water is.

O my sweet Saviour, very loving hast thou beene to me, thy love to me was wonderfull, passing the love of women: at the which so infinit, so unconceivable, unchangable, everlasting and undeserved love of thine to me a miserable sinner, the very Angels stand amazed, desiring to prie into the mysterie of thy incarnation, and admire to see *thee* (the brightnesse of thy Fathers glory, and the expresse image of his person) assuming a nature inferiour to *theirs*: who though thou wert Lord of Lords, King of Kings, the image of the invisible God, the first borne of every creature, heire appointed of all things, by whom also the worlds were made, yet tookest upon *thee*, the forme of a servant, and wast made in the likenesse of men, being delivered to death

for my ſinnes, and made a curſe for mee. Was there ever love like this love of thine, that one ſhould dy for his enemies? from the beginning of the world was it ever heard before, that *God* ſhould become man, to ſave *man* from the wrath of God due to mans ſinne? But thou art that good Shepherd that giveſt thy life for thy Sheepe, and thou haſt loved *me*, and waſhed *me* from my ſinnes in thy owne bloud, and delivered me from the wrath to come.

O Lord Ieſus Chriſt, thou, thou onely art the hope of *Iſrael*, the Saviour thereof in the time of trouble; whom have I in heaven but thee, and there is none upon earth that I deſire beſides thee: without thee, and out of thee, there is nothing amiable, worthy the ſetting my heart upon. Let the world love it ſelfe, let men be Idolaters of

their owne concupiſcences, of their goods, lives, wiſedome, reputation, &c but cauſe thou me to forſake, and to hate all things for *thee*, and to count them dung, that *I* may winne *Chriſt*. Let my heart take no greater pleaſure than to ſee *thee* glorified in the world, and enthronized in my owne ſoule. Thou art my portion for ever, *hee* whom my ſoule loveth, whoſe love to mee is better than wine, the Lord my righteouſneſſe. Who ſhall now lay any thing to the charge of thine Elect? ſeeing thou doſt juſtifie, who can condemne?

I deſire to *know* nothing but *thee* crucified, to *love* nothing more than thy ſacred ſelfe, I deſire onely to be found in thee, not having mine owne righteouſneſſe (which indeed is none) but to bee clad with the garments of thy ſalvation. O ſweet Ieſus ſpread thy skirt o-

ver me, for thou art my neere kinſman, true *Immanuel*, God with us, God for us. Never, I beſeech thee, ſuffer me to bee unmindfull *of*, unthankfull *for* that wonder of all thy wondrous workes, my eternall redemption, and ſalvation by thy precious bloud.

Order my converſation aright, to the pleaſing of thee in all my deſires, thoughts, words, & actions, that I may not henceforth live to my ſelfe, but unto thee, which haſt dyed for mee and roſe againe. Guide mee Lord with thy counſell while I live on earth, and afterward receive me to thy glory. *Amen.*

A thank

A thankesgiving to God for his wonderfull deliverance of our King and ſtate from the Gun-powder Treaſon, Novem. 5. 1605.

LOrd God Almighty, glorious in holineſſe, working wonders alway for thy poore Church, and in the greatneſſe of thine excellencie, confounding all thoſe that are implacable enemies to thine elect: we the people of this land (who have, at this day, taſted and ſeene how gracious thou art in ſaving *us* by ſo great a deliverance, as the like was never heard of, ſince man dwelt upon the face of the earth) doe with all humble and hearty acknowledgement, prayſe and bleſſe thy glorious name, for that admirable and ſtrange deliverance which thou graciouſly vouchſafedſt to our King, Prince, Nobles, and the whole

whole body of this Kingdome, and ſtate aſſembled together in the high-court of Parliament. How great a cauſe have wee to praiſe thee day by day, and to bleſſe thy name for ever & ever who haſt given us ſuch deliverance as this? which if ever we forget, let our tongues cleave to the roofe of our mouth: Doubtleſſe unto God the Lord belong the iſſues from death; it was thou that ſaidſt *hitherto ſhall yee goe and no further*, here ſhall the proud waves of your helliſh attempts ſtop themſelves, O yee popiſh conſpiratours, your miſchiefe ſhall returne upon your owne head, and your violent dealing ſhall come downe upon your owne pate: and all that ſee it ſhall ſay *this hath God done*, for they ſhall perceive it was thy worke. Bleſſed be thy name O Lord, who haſt not given us as a prey unto *their* teeth, that kept the proud waters from going

over

over our ſoule, and deliveredſt us from ſo great a death, thou haſt broken the jaw-bone of thoſe ravening Lyons, and haſt plucked us as a prey out of their teeth: our ſoule is eſcaped as a bird out of the ſnare of the fowler, the ſnare is broken and we are delivered.

Not unto *us* O Lord, not to *us* but to *thy* name, be the praiſe for ever given, that thus ſavedſt thy people with an outſtretched hand, and watchedſt betwixt our enemies and us: *they* thought to have cut off head and tayle, branch and ruſh in one day, to have ſwallowed us up alive as the grave, and whole as thoſe that goe downe into the pit: but themſelves are falne into the pit which they digged for *us*: Righteous art thou O Lord God of recompences, juſt and true are thy judgements, who maintainedſt our right and our cauſe, and gaveſt not the ſoule of

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of thy turtle into their hands, but gaveſt *them* blood to drinke for they were worthy. Bleſſed be thy name, who redeemedſt our life from deſtruction, and thus crowneſt *us* with loving kindneſſe: thou ſateſt in heaven and laughedſt them to ſcorne, thou *Lord* hadſt them in deriſion, and though they curſed, yet *thou* didſt bleſſe *us*, yea thou didſt curſe them, and didſt blow upon them in the fire of thy wrath, and daſhedſt them in pieces like a Potters veſſell.

They digged deepe to hide their counſell from *thee*, but the darkeneſſe hideth not from *thee*, thou broughteſt to light their workes of darkeneſſe, thou cauſedſt their own tongus to make them to fall—thus when thou p'eaſeſt to worke for thy Church—a bird of the aire ſhall carry the voyce, and that which hath wings ſhall diſcover the matter: and in the thing where-

in

in they deale proudly thou wilt bee above them. They tooke craftie counſell againſt thy Saints, and were mad againſt thy people, and ſworne together againſt us, and had their miſchievous device not beene defeated by thee, our land had beene as *Sodome*, our people as *Gomorrah* a deſolation, our Cities *Golgotha*, our fields *Acceldama*. Curſed bee their anger for it was fierce, and their wrath for it was cruell: but bleſſed bee thou *O Lord*, who ſavedſt us by a great deliverance, and gaveſt us not over to the will of our enemies into the hands of bruitiſh men, and skilfull to deſtroy, more fierce then the Evening Wolues, bloody, and breathing out cruelty. This was none other but the finger of God, this was thy doing *O Lord*, and it is marvellous in our eyes; this is the day which thou haſt made to be unto us, a good day, a day of.

Exod. 12. Yee ſhall obſerve this thing for an ordinance to thee and thy ſonnes for ever.

Verſ 24. When your children ſhall ſay unto you, *What mean you by this ſervice?*

Verſ. 26. —that yee ſhall ſay, *It is the day of* thankeſgiving for —it is a day to be much obſerved unto the Lord, for delivering us from— *Verſ.* 42.

of bleſſings and prayſes, we will rejoyce and be glad in it, yea and the children which are yet unborne ſhall ariſe, and for *it* praiſe thy name, and tell it alſo unto their children, that even to perpetuall generations, we all may remember this day (as the *Iewes* did their feaſt of *Purim*) and keepe it throughout every generation, every Family, every Province, and every Citie, that it may not faile from among the people of *this* land, nor the memoriall of *it* periſh from our ſeed.

Still confound all *their* deviliſh practiſes, blaſt *their* purpoſes, infatuate *their* policies, as many as have evill will to *Zion*. Let the ravens of the valies picke out thoſe eyes, and the young Eagles eate them, as many as rejoyce not to ſee thy Goſpell flouriſh, nor thy Saints proſper, nor the welfare of this ſtate and Church all their dayes.

So

So let all thine enemies periſh O Lord! but let them that love *thee* bee as the *Sunne* when hee goeth forth in his might— *Amen.*

*Deut.*4.7. What nation is there ſo great who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for?

Happy art thou O *Iſrael*, who is like unto thee, O people ſaved by the Lord, the ſhield of thy helpe, and who is the ſword of thy excellencie? and thine enemies ſhall be found lyars unto thee— *Deut.*33. 29.

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A *Praxis* upon the *Holy* Oyle, ſhewing the *Vſe* of the Scripture Phraſes, *In*

Praying, meditating, writing Letters, exhorting, comforting, reproving, &c. yea in any *Chriſtian* dutie, on any occaſion to be performed.

For Example.

Wouldſt *thou* in the time of *dearth*, and *famine*, inſert a ſeaſonable petition or two, into thy *prayers*, that *God* would pleaſe to provide for *thee*, thy family —and the poore — &c. to remove this judgement, and ſend *plenty*— Turne then to the Heads, *Famine*, Poore, *Plenty*, provide—&c.

Let me (if thou wilt) ſpell thee out this leſſon, and ſhew thee the way-thus then-

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Scriptures. *Numb.* 27. 16.

Pſal. 247 9

O Lord, the God of the Spirits of all fleſh —who giveſt to the beaſt his food, and to the young ravens which cry—

Heads.

GOD

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Scriptures.		Heads.
Gen. 48. 15.	cry--the God which haſt fed us all our life long unto this day—and haſt ſaid	
Heb. 13. 5.	thou wilt never leave us, nor forſake	
Math. 6. 11.	us, Give us this day our daily bread—	Competencie.
Pro. 30 8.	feed us with food convenient for us—	
Pſal. 145. 15 —16.	The eyes of all wait upon thee, and thou giveſt them their meate in due ſeaſon, thou openeſt thine hand, and ſatisfieſt the deſire of every	Provide.
Deut. 26. 15.	living thing:--Look downe *now* from thy holy habitation,	
	from heaven, and	Famine.
Exod. 16. 3.	kill not the aſſembly of thy people with	
Amos 4. 6.	hunger—Thou haſt given us cleanneſſe of teeth in all our Cities, and want of bread	

Scriptures		Heads
Hoſ. 2.9.	bread in all our palaces— thou haſt taken away thy corne in the time thereof—	
Ezek. 5.16.	and haſt ſent upon us the evill arrowes of Famine—	
Hoſ. 4. 3.	*O Lord* the Land mourneth, and every one that dwelleth therein doth languiſh—they that	Satisfie.
1 Sam. 2.5.	were full have hired out themſelves	
Eccleſ. 6.7.	for bread, —and yet the appetite is not filled.	
Gen. 49.20.	Our bread *formerly* hath bene fat, and we have enjoyed royall dainties—	Plentie.
Deut. 7.2.	the Lord our God hath beene with us, and we have lacked	
—8.9.	nothing— we have lived in a Land, wherein wee have eaten	Abound.

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Scriptures.		Heads.
Iudg 18.10.	eaten bread without ſcarſeneſſe— in a place where there is no want of any thing that is in the	
2 King.8.1.	earth— But *now for our ſinnes* thou haſt called for a Famine,	Famine.
Pſal.105. 16.	and it is alſo come— and thou haſt broken the whole ſtaffe	
Iob 20.22.	of bread— ſuch as have *hitherto* beene in the fulneſſe of ſufficiencie, *are likely now* to bee in	
1 Sam.25. 36.	ſtraits— *ſome* that have held feaſts in their houſes like the	Feaſt.
Iſai.8.21. Iudg.19 5.	feaſts of a King— are hardly beſtead & hungry — & would now comfort their heart with a morſel	Eat.
Deut. 15 8.	of bread— *Many* that have opened their hand wide unto	

Scriptures.		Heads.
Rom. 12.13.	to their brethren— distributing to the necessitie of the	Liberall.
Lev. 25.35.	Saints— are now *themselves* waxen poore and falne into decay — and are	Almes.
Jam. 2.15.	destitute of daily food.	Poore.
Deut. 28.12	Lord open unto us thy good trea-	
Gen. 41.30.	sure— and let not the Famine consume	Plentie.
2 Cor. 9.10.	the land— minister bread for our food—	
Luk. 1.53	and fill the hungry soule *of thy people*	Feed.
Psal 144. 4.	with good things— that there may bee no complaining in our streets.	
Psa. 132.15	*Thou hast promised* thou wilt abundantly blesse our provision, and wilt satisfie the poore with bread— Open	

now

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Scriptures.	now unto us the windowes of heaven, and poure us out a blessing— that our garners may be full, affording all manner of store — with corne also and wine doe thou susteine us— and with bread which strengthens mans heart. ---Stirre up the spirit— bow the hearts of—the mighty men of wealth— that have plenty of bread— whose portion is fat, and their meat plenteous— to remember the poore-- to draw out their soule to the hungry, and satisfie the afflicted soule— not eating their morsell alone— but sending por-	Heads.
Mal. 3. 10.		Plenty.
*Psal.*144. 13.		
*Gen.*27.37.		Abound.
*Psal.*104. 15.		
Ezra. 1.1.		Perswade.
2 *Sam.*19. 14.		
2 *Kin.*15.20		Rich.
Pro. 28. 19.		Abound.
Hab. 1.16.		
Isai 58.10.		Almes.
Iob 31.17.		
Nehe. 8.10		

Heads.

Compaſſion.

portions unto them for whom nothing is prepared— and gifts to the poore. —*O make them* put on the bowells of mercy—being kind to their brethren, and tender hearted—rich in good workes— ready to diſtribute, willing to communicate— not hardening their heart, nor ſhutting their hand from their poore brethren— that wee may *all*, eate in plenty, and bee ſatisfied, and praiſe the name of the Lord our God, that hath dealt wonderouſly with us— giving us richly all things to enjoy. *Amen.*

Scriptures.

Eſth. 9. 22.

Col. 3. 12.

Eph. 4. 32.

1 *Tim.* 6. 18.

Deut. 15. 7.

Ioel 2. 26.

1 *Tim* 6. 17.

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In the time of Drought *thou mayeſt thus poure out thy ſoule to God in prayer.*

Scriptures.		*Heads.*
*Iob.*38.28.	O Lord, thou art the father of the raine, thou haſt begotten the drops	Raine.
*Deut.*28. 12.	of dew— *Wee beſeech thee* to open *now* unto us thy good treaſure, the heaven to give us raine unto our land in his ſeaſon—	
*Ier.*14.4.	becauſe the ground is chapt— the land	Drought.
—9.12.	periſheth and is burnt up like a wilderneſſe—	Drie.
*Pſal.*68.9.	*In our wants heretofore* thou O God didſt ſend a plentifull Raine, whereby thou didſt confirme thine inheritance when it	

was

Heads.	was weary— but now thou ſtayeſt the bottles of hea-	Scriptures. *Iob.*38.37.
Clouds.	ven— the ſho- wers are with-hol- den from us, and there hath beene no latter raine—. *Thus for our ſinnes* thou haſt made our hea- ven as iron, and our earth as braſſe— and haſtcommanded the clouds that they rain no raine upon us—	*Ier.*3.3. *Lev.* 26.19. *Iſai.*5.6.
Drought.	How doe the beaſts mourne, and the heards of cattell are perplexed, be- cauſe they have no paſture? — How doth the land mourn and the herbes of e- very field wither?— Command *now* ther- fore *O Lord* the clouds from above,	*Ioel* 1.18. *Ier.*12.4. *Pſal.*78.23.

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Scriptures.		Heads.
*Pſa.*65.10.	and open the doores of heaven—and water the ridges of the earth abundantly, ſettle the furrowes thereof, make it ſoft with ſhowres —	Heaven.
—104. 14.	cauſe the graſſe to grow for the cattell, and herbe for the ſervice of man — that thou mayeſt bring forth food out of the earth.--Drop downe then yee heavens from above, and let the skies empty themſelves upon the earth —	Raine.
*Eccleſ.*11.3.		
Iob 26.8.	*Lord* why bindeſt thou up the waters in thy thick clouds, and the cloud is not rent under them?—	
*Zech.*10.1.	O cauſe the ſhowre to come downe in his ſeaſon, let there be	

be ſhowres of bleſſing—that the earth may bring forth her fruit—that we may feare thee the Lord our God, that giveſt us raine, both the former and the latter in his ſeaſon—*Amen.*

Scriptures.
Iam. 5. 18.
Ier. 5 24.

Doſt thou goe to viſit ſome ſicke friend, with whom thou ſhalt happily be deſired to *pray*; and wouldſt thou bee able to ſpeake a word in ſeaſon to him—Run over with thine eye ſome of theſe heads—*Pardon*, Sinne, *Sicke*, Die, *Death*—Heaven, &c. and ſome choyſe phraſes of more ſpeciall note and *uſe*, will offer themſelves, which thou occaſionally maiſt turne into Petitions — or make matter of comfortable meditation and diſcourſe. Yea ſup-

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poſe thou thy ſelfe, wert ſaine ſicke of the ſickneſſe wherof thou maiſt die—having received the ſentence of death in thy ſelfe, —and that ſome friend (as *Iſaiah* to King *Hezekiah*) ſhould adviſe thee to ſet thine houſe, *and heart* in order, for thou muſt dye and not *live*, — thou mightſt weepe out (with *Hezekiah*) this comfortable meditation—under theſe Heads, *Heaven*. Deſire. *Glorified*. Death. *Grave*. Reſurrection.

Scriptures.

Iſai 33. 20.

O *Heaven*, the citie of our ſolemnities, a quiet habitation, a tabernacle that ſhall not be taken downe, not one of the ſtakes thereof ſhall ever bee removed, neither ſhall any of the

Heads.

Heaven.

Heads.	the cords thereof bee broken! —O how my ſoule thirſteth for thee! how my fleſh longeth after thee, in a dry and thirſtie land, where no water is! —But now (*O bleſſed day!* thrice welcome *newes!*) —the meſſengers of death tell mee, that the time drawes neere that *I* muſt dye—	Scriptures. *Pſal.*63.1.
Deſire.		
Die.		*Pro.*16.14.
		*Gen.*47.29.
Death.	1. And ſhall I ſo ſoone enter into the joy of my Lord? is the time of my DEPARTING ſo neere at hand? then bleſſe the Lord O my ſoule, and all that is within mee bleſſe his holy name!	*Math.*25. 23.
		2 *Tim.*4.6.
		*Pſal.*103.1.
World.	—I have long lyen upon this great SEA	*Dan.*7.2.

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Scriptures.		Heads.
	—the world looking longly for this happy day, when one ſweet gale of wind, *my laſt breath*, ſhould waft me o-	
Hebr. 11. 16.	ver unto a better countrey, that is an	
—3.11.	heavenly, —where I ſhall enter into	
Col. 1.12.	REST, and bee partaker of the inheritance of the Saints in light.	
	2. Alas! I am but a *Stranger* on this	
Pſal. 120.5.	earth— and woe is me that I Sojourne in *Meſech*, that I	Wicked.
—6.	dwell in the tents of *Kedar*—my ſoule hath too long dwelt	
Mal. 3.15.	with ſuch as —tempt	Profane.
Ephe. 2.2.	God— children of diſobedience— that	
Pro. 30.12.	are not waſhed from their filthyneſſe—	
	I have	

Heads.		Scriptures.
Vngodly.	I have beene long abſent from the Lord— But now I am going to my	*Eccle.*12.5.
Death.	long HOME— to	
Heaven.	my Fathers *Houſe* where are many manſions—whither my Saviour is gone before to provide	*Ioh.* 14.2.3.
	me a place— there is now but a ſtep betwixt me and life e-	1 *Sam:*20.3
Glorified.	verlaſting— I ſhall now ſhortly be preſent with the Lord-	2 *Cor.*5.8.
	being ſeperate from ſinners, and made higher than the heavens.	*Hebr.* 7 26.
	3. I dwell now in a houſe of clay,	*Iob* 4. 19.
Body.	whoſe foundation is in the duſt— an earthly Tabernacle	2 *Cor.*5.1.
	which may bee cruſhed before the	

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Scriptures.

moaths-- But (*bleſſed bee God*) now I am ſlitting to an *Houſe*, not made with hands, but eternall in the Heavens, whoſe builder and maker is God—

Heb. 11.10.

Heads.

Heaven.

4. Why ſhould I then feare *death*, though a King of terrours to ungodly men? nay, with holy *Iob*, All the dayes of my appointed time, I will waite till my CHANGE come- for death is but a- *Change*, yea and a *Change*, alſo for the better— for thereby, Chriſt ſhall *Change* our vile body, that it may be faſhioned like unto his glorious body— mortalitie ſhall bee ſwal-

Iob 18.14.

—14.14.

Phil. 3.21.

2 *Cor* 5.4.

Death.

Die.

Glorific.

Heads. | Scriptures.

ſwallowed up of life— then I ſhall hunger no more, neither thirſt any more— nor *ſinne* any more, O bleſſed *Change!* (for my ſinning againſt my *God*, hath grieved me ſore— hath even made me weary of my life— and broken my heart) but I ſhall then follow the Lambe whither ſoever hee goeth. | *Pſal.69.20.* *Rev.14 4.*

Die.

5 What is *Death*, but *a putting off* the rags of mortalitie? and why ſhould I feare to be uncloathed, or be loath to *put off* this corruptible, yea rather why ſhould I not be glad when I can finde | *2 Cor.5.4.*

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Scriptures.		Heads.
Iob 3.22. Iob 7.21. —14.12.	find the grave? For 6—Now I ſhall *Sleepe* in the duſt— I ſhall *lye downe*, and not *riſe* againe, till the heavens bee no	Die.
—17.13.	more—I ſhall make my *bed* in darkeneſſe— I ſhall *fall aſleepe* in IESVS,	
1 Theſſ. 4. 14. Acts 13.36.	and bee laid to my Fathers — where though wormes be *ſpread* under mee, and wormes cover me, and though after this *skin*, they	
Iob 19. 26.	ſhall deſtroy *this* body, yet in my fleſh I ſhall ſee God—	Reſurrecti o 1.
Pſal. 42. 1.	Therefore as the *Hart* panteth after the water-brookes, ſo panteth my ſoule after *thee* O God— My ſoule thirſteth, for God, for the living	

Heads

Life.

Die.

ving God, when ſhall I come and appeare before God? —My times *Lord* are in thy hand-thou breathedſt into me, *at firſt*, the breath of life— command now *therefore*, my Spirit to bee taken from *me*, that I may be diſſolved and become earth— and my ſoule returne to God that gave it. *Father* into thy hands I commend my ſpirit, for *thou* haſt redeemed mee, O Lord thou God of truth— *Amen*.

Scriptures.

Pſa. 31.15.

Gen. 2.7.

Tobit 3.6.

Pſal. 31.5.

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An humble Soule, bemoaning it ſelfe under its many Sins, *may thus pray.*

Scriptures.		*Heads.*
Ezr.9.6.	O My God I am aſhamed, and bluſh to lift up my face to thee my God, for mine iniquities are increaſed over mine head, and my treſpaſſe is growne up unto the heavens— yet *ſuffer me*, O thou Holy One of *Iſrael*—	Aſhamed
2 King.19. 22.		God.
Dan.4.17. Iob.30.8. 1 Tim.1.15	*ſuffer me* (who am the baſeſt of men— viler than earth— the chiefe of ſinners—) to bring	Baſe.
Numb.5.15 —29.7.	mine iniquity to remembrance— to afflict my ſoule in thy ſight—	Repent.
Iob.42.6.	to abhorre my ſelfe, and repent in duſt and aſhes,—	Humble.
Iſai 57.9.	debaſing my ſelfe even	

Heads		Scriptures.
Sinne.	even unto hell—becauſe of my manifolde tranſgreſſions and my mightie ſinnes.	*Amos* 5.12.
	Father I have ſinned againſt heaven and in thy ſight, and am no more worthy to bee called thy Sonne — I have dealt treacherouſly againſt thee, — and have gone a whoring from my God —yea in the land of righteouſneſs I have done wickedly, —	*Luk.*15.21.
		*Hoſ.*5.7.
		—9.1.
Sinne.	and *thee* the God in whoſe hands my life is, and whoſe are all my wayes, have I not glorified— But have walked contrary unto *thee*— and,(to make my ſinne become	*Dan.*5.23.
		*Lev.*26.21.
		*Rom.*7.13.

ex-

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Scriptures.

exceeding ſinnefull) I have added rebellion unto my ſin— Alas! how often have I yeelded my members as inſtruments of unrighteouſneſſe unto ſinne? —doing evill with both hands earneſtly,— ſeeking after mine owne heart, and mine owne eyes,— making my ſoule abominable by thoſe things which are forbidden to bee done by the commandements of the Lord.

Iob. 34. 37.

Rom. 6.13.

*Mic.*7.3.

*Numb.*15. 39.

*Lev.*20.25.

—5. 17.

And as if it had beene a light thing for me to commit thoſe ſinnes which men commit— I have done woorſe than all that were before

1 *K.*16.31.

1 *Kin.*16. 25.

Hea

Excuſe

Purge.

Diſcloſe

Heads.		Scriptures.
	before me— drinking iniquity like water— and ſelling my ſelfe to doe evill in the ſight of the Lord, to provoke	Iob 15. 16 2 Ki. 17. 17.
Excuſe.	him to anger. *Alas!* how ſhall I cleere my ſelfe concerning theſe my overſpreading abominations? how ſhall I lift up my face before thee my God?	Gen. 44. 16. Dan. 9. 27.
Purge.	for though I ſhould waſh my ſelfe with ſnow-water, and make my hands never ſo cleane—	Iob. 9. 30.
Diſcloſe.	yet mine iniquitie is *marked* before thee— yea the heaven ſhall reveale mine iniquitie, and the earth ſhall riſe up againſt me— woe unto my ſoule, for I have rewarded	Ier. 2. 22. Iob. 20. 27. Iſa. 3. 9.

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Scriptures.

warded evill unto my ſelfe.

But if thou Lord be extreme to mark iniquities, if thou enter into judgement with thy ſervant, Lord who who ſhall ſtand? —

Ier.16.18. for ſo deteſtable and abominable are my doings, — *that for the heinouſneſſe therof thou mighteſt* let

Pſal.55.15. death ſeaze upon me and make mee goe downe quicke into

Iſai.66.24. hell — where the worme ſhall never dye, and the fire ſhall never be quenched. But thou haſt

—38.17. in love to my ſoule delivered it from the pit of corruption, for thou haſt caſt all my ſinnes behind

Heads.

Damne.

Heads.		Scriptures.
	behind thy backe— thou haſt ranſomed me from the power of the grave, thou haſt redeemed mee from death— by the mediatour betwixt God and man —even *Ieſus*—who hath loved *me*, and given himſelfe for me, and hath waſhed mee from my ſinnes in his blood and delivered mee from the wrath to	*Hoſ.* 13.14. 1 *Tim.* 2. 5. 1 *Theſſ.* 1. 10.
Repent.	come— O that I could loath my ſelfe in mine owne ſight, for all mine iniquities and abominations! O that they might grieve me at the heart! O that I could ſigh even with the breaking of my loines— wailing	*Ezek.* 36. 31 —21. 6. *Mic.* 1. 8.

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Scriptures.

ling as the dragons and mourning as the owles— because I have sinned against the Lord, and have departed wickedly from my God— *Amen.*

Psal.18.21.

Heads.

A Letter consolatorie *to his friend, perswading to patience in his afflictions.*

Col.4.9. Faithfull and beloved brother

2 Cor.7.6. GOd that comforteth those that are cast downe refresh your spirit — and give you everlasting consolation, and good hope through grace—for *he* hath torne, and he will heale you, hee hath

God.

1 Cor.16. 18.

2 Thess.2. 16.

Comfort.

Hosea.6.1.

Heads.		Scriptures.
	hath ſmitten, and he *onely* can bind you up—I *indeed faine* would ſtrengthen you with my mouth and the moving of my lips ſhould aſſwage your griefe--	*Iob* 16. 5.
	But alas! miſerable comforters are wee all—if the comforter that ſhould relieve your ſoule bee farre from you:	—2.
Grieve.	It grieveth mee much for your ſake, that the hand of the Lord is gone out againſt you--that the Almighty hath delt *ſo* very bitterly	*Ruth* 1. 13. —20.
Afflict.	with you—making you to paſſe under the rod — and to poſſeſſe the iniquities of your youth--you were at eaſe,	*Eze.* 20. 37. *Iob* 13. 26.

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Scriptures.		Heads.
	eaſe, but hee hath broken you aſunder,	
Iob 16 12.	hee hath alſo taken you by the necke, and ſhaken you to pieces, and ſet you up for his marke—	
*Lam.*3.27.	It is good for a man (ſaith *Ieremy*) that he beare the yoke in his youth — for	
*Hebr.*12.6.	whom the Lord loveth, he chaſteneth and ſcourgeth every ſonne whom he receiveth—but if you	
—8.	be without chaſtiſement, whereof all are partakers, then are you a baſtard and	
*Iſai.*1.25.	not a ſonne—*Aſſure your ſelfe* when God ſhall have purged away your droſſe, and taken away al your tin—when he	Purge.
Iob 23.10.	hath tryed you, you ſhall	

Heads.		Scriptures.
	shall come forth as gold.	
Murmure.	Therefore in your patience poſſeſs your ſoule —looke unto *Ieſus* the author and finiſher of your faith—Hee was oppreſſed, and hee was afflicted, yet he opened not his mouth —Behold and ſee if there were ever any ſorrow like to his ſorrow — O then take up the croſſe and follow him— Be dumbe and open not your mouth for it is his doing—Bee you partaker of the affliction of the Goſpell—Take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt	*Luk.* 21.19. *Hebr.*12.2 *Iſay* 53.7. —10. *Lam.*1.12 *Mat.* 10.21 *Pſal.* 39.9. 2 *Tim.* 1.8. 2 *Cor.* 12. 10.
Afflict.		

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Scriptures.		Heads.
	Christs sake — for this light affliction	Patient.
2 Cor. 4.17.	which is but for a moment, worketh for you, a farre more exceeding, and eternall weight of	
—1.8.	glory--Though you bee *now* pressed out of measure above strength, insomuch that you dispaire even of life—*yet* unto God the Lord belong the issues from	
Psal. 68. 20.	death.—	
	Wherefore lift up the hands which hang downe, and the	
Heb. 12.12.		
Isa. 17.7.	feeble knees— look to thy Maker, and let thine eyes have respect unto the *Holy one* of Israel — and	Rely.
Hos. 12.6.	waite on thy God continually—and he will turne for thee thy	

Heads. thy mourning into dauncing, hee will put off thy sack-cloth and gird thee with gladnesse. *Amen.* The Lord doe so—*Farewell*, and according to the kindnesse that I have done unto thee (in this day of thy distresse) thou shalt likewise doe unto me—who also am

Scriptures.
Psal. 30. 11
Ier. 28. 6.
Requite. *Gen.* 21. 23.
Your Brother and Companion in tribulation, and in the kingdome and patience of Iesus Christ. L. M. *Rev.* 1. 9.

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If thou wert to diſſwade thy friend from keeping bad company, thou mightſt find *here* happily ſome prevailing arguments: nay, were I to preach on ſuch a text as I might find ſufficient footing to ground this point of *Doctrine*—that

A godly man muſt avoid the company of the wicked.

If I doe but turne to ſome of theſe heads: *Godly*, Regenerate, *Righteous*, Chriſtian, *live* Godly, Sanctifie—*Hate*, Fly *Abhorre*—Wicked, *Vngodly* Prophane, *live* Wickedly—*Company*—&c. I ſhall, likely, meet with good matter, and ſavourie expreſſion ſuiting to my purpoſe—for example, ſuppoſe my *text* were—*Pſal.* 26. 5.—*I have hated the congregation of evil doers*—&c,—It might be confirmed by *Pro.* 1. 10. *Pſal.* 97. 10. or 2 *Cor.* 6.

or *Eph.* 5. 7. 11. — &c. — For what should a godly man doe in the wickeds company, seeing—

1 *Ungodly* men are Gods *enemies*, *Psal.* 92. 9. for loe thine enemies O Lord— God himselfe sayes of them, *Zech.* 11. 8. —my soule loathed them and their soule also abhorred me— Now every *Godly* man is on the Lords side— *Exod* 32. 26. —yea are they *friends* of God, *Ioh.* 15. 15. *Lam.* 2 23. Shouldst thou then helpe the ungodly, and love them that hate the Lord? (as *Iehu* the *Seer* reproved *Iehoshaphat*. 2 *Chron.* 19. 2.) —Surely there will bee wrath upon us from the Lord, for so doing.

2 *Wicked* men are Sonnes of *Belial*, 1 *Sam.* 2. 12. —of their father the Devill, *Ioh.* 8. 44. —servants of sinne, *Rom.* 6. 20. —now the Godly are borne of

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God—Sons of God—1 *Ioh.* 3.9. heires of God, *Gal.* 4.7. the ſervants of God, 1 *Pet.* 2. 16. —who have fellowſhip with the Father and with his Sonne Ieſus Chriſt, 1 *Ioh.* 1.3. —and ſhall ſuch keepe company with prophane wretches, uncircumciſed in the heart? *Ier.* 9.26.

3 *Wicked* men are of the Synagogue of Satan, *Rev.* 3.9, the *Godly* are the Temple of the living God— 2 *Cor.* 6 16. —of the houſhold of Faith, *Gal.* 6.10. —Beſides the *Godly* feare the Lord, and thinke upon his name, *Malch.* 3.16. *Wicked* men forget God, neither is God in all their thoughts, — theirs are the paths of all that forget God. *Iob* 8.13.

4 What communion hath *light* with darkeneſſe? how wicked men walke in darkeneſſe 1 *Ioh.* 1.6. nay, are darkneſſe *Eph.* 5.8

Ephe. 5. 8. But the *Godly* are light in the Lord, 1 *Thes.* 5. 5. yee are all the children of the *light*— Againe *Godly* men are *Wise* men, *Math.* 7 24. wicked men *Fooles*, *Psalm.* 14 1. and what credit shall a *Wise* man have by keeping *Fooles* company?—

5 What should *living* men doe among the *dead*? *Luk.* 24. 5. why seeke yee the living among the dead? —None but *Legion* a mad man possessed of the Devill, lived among the tombes— But all *ungodly* men are *dead* in trespasses and sinnes, *Ephe.* 2. 1. *Dead* while they live, 1 *Tim.* 5. 6. —yea they seeke death, *Pro.* 21. 6. —Now the Godly are quickened together with Christ, *Eph.* 2. 5. and therefore should arise from the dead— *Eph.* 5. 14.

Use. —Exhort. —Therefore have no fellowship with the unfruitfull workes of dark-

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Isays 1.7. neſſe all yee that know righteouſneſſe, the people in whoſe heart is Gods law— order your converſation aright, and walke worthy of the Lord, unto all pleaſing, behave your ſelves holily, juſtly, and unblameably— ſay with *David*, *Pſal.* 139. 22. Doe not I hate them that hate *thee* O Lord? —And as inducements—

Rev. 18.4. Feare, leſt ye periſh in the ſinnes of the ungodly men, and partake of their Plagues— for conſider I pray, that among *prophane* ungodly men, the beſt of them are as a *Bryer*, and the moſt upright of them are like a thorne hedge— Bryers and Thornes bee with thee, and thou dwelleſt among ſcorpions —a generation of vipers— that will ſting the conſcience, ſcratch and teare your fleſh—

Ier. 50.5. 2 *Wicked* men pervert their *wayes* —are out of the *way*, but the *Godly* walke in the way of the

the Lord— they walke with God, their faces are to *Zion-ward*— what then ſhould they doe in ſuch company as turne their *backs* on heaven? —they have turned away their faces from the habitation of the Lord, and turned their backs— 2 *Chr.* 29. 6.

3 Conſider your owne dignity— you are Saints on earth, and *excellent*. *Pſal.* 16. 3. Gods *jewells* — *Mal.* 3. 17. —wicked men make themſelves *vile*— very *ſwine*, dogs that love the myre. 2 *Pet.* 2. 22.

4 The *Godly* are *trees* of righteouſneſſe, the planting of the Lord —wicked men are roots that beare gall and wormwood, *Deut.* 29. 18. *Iſai.* 61. 3.

5 The ſhame and diſcredit will light on your ſelfe—If you follow vaine perſons, you will get to your ſelfe a *blot*. *Prov.* 9. 7. —Its a ſhame for Chriſts Spouſe, whom he hath married

to himselfe, *Hos.* 9. 1. to keepe strumpets company— they are a wicked and adulterous generation, *Math.* 12. 39.— that goe a whoring from the Lord, *Psal.* 37. 24.— and will you associate your selfe with such?—

This for a taste — I meant not to handle the Point exactly— but only to point to a way— in which there may be use of these Phrases — for who seeth not that *Reasons*, Uses, *Motives*, Meanes, *Marks— &c.* may from hence as a *Sacrum pena* —be drawne, which have a speciall *weight*, Emphasis, and ἐνέργεια in them? — & surely the *Spirit* and blessing of *God* goes along with his Word, — even those expressions which it pleased the *Holy Ghost* to utter himselfe in at the first, carry with them an heate and warmth, to the soule of a beleever— And why

why may not the most *able* memorie, and best versed in *Scripture*, be helped hereby, to find readily some apt expressions, which *memorie* could not command presently. What disparagement, to any mans Prayers--Meditations — Exhortations — to have a helpe at hand? —

In the time of Pestilence, thou mayest thus order thy complaint, and meditate—

Heads.

God.

Man.

RIghteous art thou, O Lord, when I plead with thee, yet let mee (who am but dust and ashes) talk with thee of thy judgements: Wherefore hast thou shewed thy people hard things, and made us

Scriptures.

Jer. 12.1.

Gen. 18.27.

Psal. 60.3

Scriptures.		Heads.
	to drinke the wine of astonishment?	
Ier. 14. 19.	why hast thou smitten, and there is no healing for us? —	Afflict.
Psal. 74. 1.	why doth thine anger smoake against the sheepe of thy	
Isai 24. 11.	pasture? All joy is darkned, the mirth of the land is	Plague.
—7	gone — all the merry-hearted doe sigh	
Iam. 5. 1.	— weep, and howle for the miseries that	Mourne.
Psal 83 15.	are come upon us — *for* thou persecutest us with thy tempest and makest us afraid with thy stormes —	
Iob. 6. 4.	The arrowes of the Almighty are within us, the poyson whereof drinketh	Afflict.
	up our spirits, the terrours of God do set themselves in array	

Heads.	ray against us. For (*Loe!*)	Scriptures.
Pestilence.	*Death* is come up into our windowes, and is entred into our palaces, to cut off the children from without, and the young men from the streets—thy anger and thy jealousie smoake against us— and thou hast	*Ier.9.21.* *Deut.29.20*
	separated us unto evill — there is a	*21.* *1 Sam.5.11*
Plagues.	deadly destruction, throughout all the Citie, and *Country*, the hand of the Lord is very heavie there, *upon us* —The Sword of the Lord, even the Pestilence-	*1 Chr.21. 12.*
	fills all places with the dead bodies—	*Psal.110.6.*
Slay.	the carkeises of men fall as dung upon the	*Ier 9.22*
—	open	38

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Scriptures.		Heads.
Ier. 46.15. Rev. 2.23.	open field—the valiant men are swept away— and thou hast killed our children with death—	
Ier. 47.6.	O thou Sword of the Lord, how long will it be ere thou be quiet? put up thy selfe into thy Scabberd, rest and bee still.	Peace.
Ier. 13.22.	Surely for the greatnesse of our iniquities, our skirts are discovered, and our heeles made bare—	Plague.
Ezek. 33.10	Our transgressions and our sinnes bee upon us, and wee pine away in them, how should we then live?	Sinne.
Isai. 65.3. Psal. 78.8.	—We are a people that provoke thee, continually— a generation that set not our hear-	

Heads.		Scriptures.
Vngodly.	heart aright, and whose spirit is not stedfast with our God — therefore	
	hath the Lord watched upon the evill, and brought it upon	*Dan.* 9. 14.
	us — therefore the	*Psal.* 106. 29.
Plague.	*Plague* breakes in upon us — thou	*Isai.* 14. 23.
	sweepest us away with the beesome of destruction — the	*Deut.* 28. 21.
	noysome Pestilence cleaveth unto us — and we dye of grie-	*Ier.* 16. 4.
	vous deaths — thus thou heapest mis-	*Deut.* 32. 23.
	cheifes upon us, and spendest thine ar- rowes upon us —	
	for surely destructi- on is to the wicked, and a strange punish- ment to the workers of iniquitie —	*Iob.* 31. 4.
	O that we would know	1 *Kin.* 8. 38

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Scriptures.		
1 *Chr.* 21. 12.	know every mā the plague of his owne heart — then the ſword of the Lord even the Peſtilence — which thou bringeſt upon us to avenge the quarrell of thy covenant —	*Heads.* Sinne. Peſtilence.
Lev. 26. 25. —6.	ſhould no more goe through our land —	
Ier. 44. 7.	to cut off from u*, man and woman, child and ſuckling —	Slay.
Mic. 6. 13.	thou wouldſt then no longer make us ſicke in ſmiting us —	Afflict.
Iſai. 57. 18.	thou wouldſt then heale us, and leade us alſo, and reſtore comforts unto us and to our mourners —	Comfort.
— *Ier.* 14. 7.	O Lord though our iniquities teſtifie againſt us, doe thou it for thy names ſake, for our backe-ſlidings	

dings are many, wee have sinned against thee — *Amen* — *Wouldst thou pray against* Hypocrisie, *and for* Sincerity — *turne to those Heads*, Hypocrite — Sincere. &c.

SO for any other request — resolve it briefely into a Proposition — as thus, *Lord blesse unto mee thy Holy Word* — Here, looke but *compellations* and titles of God — a *Blesse* Sanctifie, *Prosper*, &c. the ministry of thy *Gospell*, Scriptures, — &c — So, *Lord grant me Pardon of my Sins*: Looke, *Grant* — Pardon — *Sinne* — &c — there thou shalt find words and matter.

Good Lord preserve me this day, or night, &c — See, *God*, *Preserve*, Day — Night — prosper my labours ——— *Blesse* — Successe — *Labour* — Paines —

And thus even any meane Christian, of ordinary parts, and invention, may be able soone to spinne, and draw out from many

ny of those *Heads* (which Hee occasionally shall have neede to use) much heavenly matter and words, sweet Metaphors, Allegories — &c. delightfull, and of good use, in *Prayer*, Conference, *Meditation*, Thanksgiving, — Writing, &c. and on any Subject whatsoever. —

I have here ranked into severall heads some choyse phrases and passages of Scripture, to which thou mayest adde many like, and contrive them into prayers *or meditations, &c — as thy occasion shall require.*

Iob 14.1. O Lord every man that is borne of a woman is of few dayes and full of trouble — thou hast taught us that wee must take up our crosse daily — many are the troubles of the

Iam. 5 10. righteous, wee have the *Prophets* an ensample of suffering adversity, the same afflictions

1 *Pet.* 5 9. are accomplished in our brethren which are in the world —

there

there hath nothing befalne us, but what is common to man—O Lord all my desires are before thee, my groaning is not hid from thee—thou doest not willingly afflict, nor punish the children of men—yea in all our affliction thou art afflicted—should we then refuse thy chastning? dost thou not offer thy selfe to us, as to sonnes? what sonne is there whom the father chasteneth not? As our afflictions abound, shall not our consolation much more abound? Light is sowne for the righteous—heavinesse may endure in the night, but joy commeth in the morning—in thy favour is life—thou wilt not cast off for ever, though for a small moment, thou mayest seeme to forsake us, yet with great mercie thou wilt gather us, in a little wrath, thou maist hide thy face—thou wilt lay no more upon us than wee are able to beare,

1 Cor. 10. 13

2 Cor. 1. 5.

Psal. 97. 11.

Isai. 54. 7. 8.

beare, but wilt give an issue out of every temptation, — thou wilt correct us in measure—and doest waite that thou mayest be gracious— we may be troubled on every side, but not distressed, perplexed, yet not in dispaire.

2 Cor. 4. 8.

Doe not all things worke together for the best to them that feare *God*? Make *these* like fire to purge out our drosse and tinne, thou dost now refine us in the furnesse of affliction, this is the fruit of our trouble, the taking away of our sinne,--should wee not then count it all joy when we fall into divers temptations? knowing that the triall of our faith is much more precious than that of gold—therefore let us in nothing bee carefull, but in all things make our requests known to *God*.—Give *thou* us helpe against trouble, for vaine is the helpe of man——

Isa. 27 9.

1 Pet. 1. 7.

See Afflict. *Deliver. Sinne. &c. in the Scripture-phrases.*

Aged.

Aged.

O Lord, the almond tree now begins to flouriſh, grey-heires are here, and there upon me, *they* begin to be darke that looke out at the windowes, thou haſt filled mee with wrinkles, O leave me not in the time of old age, forſake mee not when my ſtrength fayleth me. Even to my old age doe thou preſerve mee, and even to hoarie haires doe thou carry me: let mee bring forth more fruit in my age, that it may bee a crowne of glory to me: I walking before thee in the way of righteouſneſſe— And ſeeing all theſe are monitours from thee, to tell mee of my approaching end, and that the time drawes neere in which I muſt die: grant that as my outward man decayes, ſo my inward man may bee renewed daily—*Amen.*

Againſt

Againſt Anger.

Pro. 16.32.

O Lord thou haſt taught me in thy holy word, that He that is ſlow to anger is better than the mighty man: and, he that ruleth his ſpirit, than he that taketh a Citie. Among all theſe fleſhly luſts that warre in my members, and too often (alas!) leade mee captive unto Sinne, there is hardly *one*, that more tyrannizeth over my poore ſoule, than this of haſtineſſe of ſpirit, and proneneſſe to be raſhly and unadviſedly angry; this is that reigning luſt, that eates out the heart of all grace, that maketh me that I cannot doe that good to the ſoules and bodies of my Chriſtian brethren, as my place and calling binde mee: neither doe I receive that good from others as I might by their wholeſome counſell, and admonitions towards

wards me; yea, Lord, I cannot lift up pure hands without wrath unto thee, but my prayers, are quelled, quenched, and interrupted hereby.

O Lord helpe me I beseech thee against this masterfull Sin; suffer me not to bee hasty in my spirit to bee angry; because anger resteth in the bosome of fooles, and if I be sometimes provoked to speake unadvisedly with my lips, or to doe things that are not comely, yet never let me suffer the Sunne to goe downe upon my wrath, or so farre to give place to the Devill, that my countenance should fall (as *Cains*) that it should not be towards my brethren as before, that I cannot speake peaceably unto them. Let me take thy Saints to bee an ensample unto me herein. Was not thy servant *Moses* a very meeke man, above all the men that were on the earth? Doth

Eccles.7.9.

Gen.4.5.
—31.5.
—37.4.

Numb.12.3

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Doth not my blessed Saviour
command mee to learne of him
who was meeke and lowly in
heart? he was oppressed and he
was afflicted, yet he opened not
his mouth, he was led as a Lamb
to the slaughter, and as a sheepe
before her sherer, he was dumb;
and can all the indignities offe-
red to *me*, be comparable to all
those shamefull spittings, and
revilings, that *he* for my sake,
was exposed unto? alasse no.
O teach me therefore to bring
downe my swelling and proud
heart, to suffer patiently for his
sake: the servant of God must
not strive, but be patient to-
ward all men, why doe I not
then, rather take wrong and
suffer injury? why doe I not
take up my Crosse daily and fol-
low him, that endured such
contradiction of sinners, Labou-
ring for--A meek and quiet spi-
rit which is in the sight of God
of great price, but hee that is
soone

Matth.11. 29.

Isai.53.

1 Pet 3 4.

soone angry dealeth foolishly. O make mee therefore wise in watching over mine owne heart, in keeping downe mine owne unmortified spirit, to restraine my mouth with a bridle, seeing the discretion of a man deferreth his anger, and it is his glory to passe over a transgression — vouchsafe mee thy grace for Iesus Christ his sake— To whom with thee and—&c—

Pro. 14. 17.

Pro. 19. 11.

Against Apostacie and Backsliding in religion.

O Lord my God never I beseech thee, let there be in me an evill heart of unbeliefe to depart from thee, the living God: let mee never be of the number of them that draw back unto perdition; leaving my first love, casting off my first faith to embrace this present world, or

or to enjoy the pleasures of sin, which are but for a season. O Lord though some fall away, and are already turned after *Satan*, even denying the Lord that bought them, and so bring upon themselves swift destruction: yet doe thou please so to establish my heart with grace that I may continue to the end, in that good way, in which I have begun: let mee not leave the pathes of righteousnesse, to walke againe in the wayes of darkenesse, or with the dog returne to my former vomit, and with the sow that was washed to my wallowing in the mire. O Lord there is in *me* by nature, a revolting and rebellious heart, I am bent to backsliding from thee; unlesse thou doe draw me, I shall settle and lag; O teach mee to looke to my selfe, to keepe my heart with all diligence, that I lose not those things which I have wrought, but

a *John* 8.

but that I may receive a full re-
ward; make mee to run with
patience the race that is set be-
fore me, and to be faithfull unto
the death, that thou maist give
me a crowne of life. As thou hast
given mee a little strength, to
keepe thy word, and not to de-
ny thy name: so establish *O God*
the thing that thou hast wrought
in me? 'It is he that continueth to
the end that shall be saved, not
he that beginneth well, that put-
teth his hand to the plough and
looketh backe; O let me hold
Faith and a good conscience, that
my last workes, may bee better,
& more than at first: thou art able
to keep mee from falling, and to
preserve me faultlesse, before the
presence of thy glory, with ex-
ceeding joy. O doe it I beseech
thee for thy names sake. Even
so Lord Iesus. *Amen.*

2 *Ioh.* 8.

See, *Apostate*, Backslide, *Perse-
vere, &c.* in the Scripture
phrases.

Againſt diſtruſtfull Cares.

O Lord haſt not thou com-
manded me, to caſt all my
care upon thee, becauſe thou c-
reſt for me? haſt not thou ſai-
thou wilt never leave me, no-
forſake me? art not thou Go-
Math.6.25. all-ſufficient? Thy Sonne my Sa-
viour hath alſo bidden mee t-
take no thought for my life,
what I ſhall eate, or what I
ſhall drinke, nor yet for my bo-
dy what I ſhould put on. Doeſ-
not thou feed the fowles of the
ayre, which ſow not, neither
reape, nor gather into barnes?
By taking thought I cannot add
one cubit unto my ſtature: and
thou (my heavenly father) know-
eſt what things I want, what
things are beſt for me, and haſt
promiſed rather to ſtarve the
Lyons, than to let thy childre-
want any thing that is good fo-
them. O let me believe thy gra-
cious promiſe, to live by Faith

to

o be content with those things hat I have, yea to receive evill t thy hands, as well as good. I m yet in better condition to the world-ward, than many of thy deareſt Saints, and (now-glori- ous) Martyrs, that wandered up nd downe, in ſheepe-skins, and goate-skins, being deſtitute, af- flicted, and tormented: of whom the world was not worthy: yea I have more worldly riches than the *Lord* of the whole world my bleſſed Saviour, who had not wheron to reſt his head: who when he was to pay tri- bute-money, had never a penny, but ſent his Diſciple *Peter* to the Sea, to caſt in a hooke, and to take up the firſt Fiſh, and there found to ſupply his preſent neceſſitie. O let not *me* expect to be carved to, in a better condition, than my Lord and Maſter; But to wait on thee my God continually. Teach me firſt to ſeeke the Kingdome of heaven, and the righteouſ-

Heb. 11. 37.

Math. 17. 27.

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neſſe thereof, then haſt thou promiſed that all other things ſhall be added unto me. *Amen.*

Vid. Care, Providence &c

For Marriners or Seafaring men, &c.

Jer. 5 22. O *Lord* the great and dreadfull *God*, which haſt placed the ſand from the bound of the Sea, by a perpetuall decree that it cannot paſſe it; and though the waves thereof toſſe themſelves, yet can they not prevaile, though they roare, yet can they not paſſe over it, for thou ſhutteſt up the Sea with doores and barres, and ſayeſt to the waves, *hither ſhall yee come, and no further.* Thou art the hope of all the ends of the earth, and of ſuch as abide in the broad Sea, wee *O Lord*, whoſe imployment and calling is in the deepe, in this heape of great waters, in the midſt of the Seas, that go down to the Sea in ſhips, and doe buſineſſe in great waters, we ſee thy

Iob 38.8.

Pſal. 107. 23.

24

works and wonders in the deep.
For thou commandeſt and raiſeſt the ſtormie wind, which lifteth up the waves thereof. *Pſal.* 107. 25
We mount up to the heaven, we godowne againe to the depths, our 26.
ſoule is melted becauſe of trouble, wee reele too and fro, and 27.
ſtagger like a drunken man, and are at our wits end. O teach us to 28
cry unto thee in our trouble, and doe thou bring us out of our diſtreſſes: make thou (we beſeech thee) the ſtorme a calme, that the 29
waves therof may be ſtill, and ſo bring us to the deſired haven, then ſhall we praiſe thee *Lord* 30
for thy goodneſſe, and for thy wonderfull works, towards the 31
children of men.

Thou art our refuge and ſtrength, a very preſent helpe in *Pſal.* 46. 1.
trouble, therefore will wee not 2
feare though the earth be removed: and though the mountaines be carried into the midſt of the Sea: though the waters thereof

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roare, and bee troubled; though the mountaines ſhake with the ſwelling thereof: for unto thee, O Lord belong the iſſues from death. O make us to caſt the anchor of our hope ſtill on thee, who haſt hitherto mercifully delivered us from ſo great a death, and doſt deliver us, in whom we truſt that thou wilt yet deliver us. Let not the depths, we pray thee cover us, neither let us ſink into the bottome as a ſtone, though the flouds compaſſe us about, yet let not the waves and billowes paſſe over us: thou makeſt a way in the Sea, and a path in the mighty waters, thou art the God that haſt made the Sea and the dry Land, doe not *thou* ſuffer that there be the loſſe of any mans life among us, let not a hayre of our heads periſh. Appeaſe the mighty tempeſt when it ariſeth, that our Ship may not be broken, rebuke the wind, and ſay unto the waves *peace, and be ſtill.*

Pſal. 46. 3.

Acts 27. 22.

ſtill. O teach every Ship-maſter, and all the company in Ships, thoſe that handle the Oare, the Marriners, and all the Pilots of the Sea, and as many as trade by Sea, to truſt in the ſaving helpe of *thy* right hand, when we be toyled in rowing, and the wind is contrary unto us, and not to rely on our owne skill: take from us that deſperate boldneſſe, feareleſneſſe of thee and danger, that Atheiſme, Swearing, and Prophaneneſſe, and notorious Ungodlineſſe, which is too often found in many of us: Make us to be at peace with thee, in the blood of thy Sonne, that he may be advantage unto *us* both in life and death. There is continually but a ſtep betwixt us and death, yea even but an hand-breadth, for thou haſt made all mens dayes as an hand-breadth, and our age is as nothing before thee; Be thou our life in death, and to truſt thee with our bo-

Ezek. 27. 29.

Rev. 18. 17.

Mat. 6. 48.

Pſal. 39. 5.

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dies and ſoules, knowing that the Sea ſhall at the laſt day, give up the dead that are in it, and our ſpirits ſhall returne unto God that gave them. If thou pleaſe to bring us ſafely to land, O make us to remember our vowes, which we uttered with our lips when wee were in trouble, leſt otherwiſe thou ſhouldſt deliver us no more— Grant this grace unto us for Ieſus ſake, to whom with thee, &c. *Amen.*

Iudg. 10. 13.

Husbandman in Seed time.

Iſay 28.

O Lord, doe thou teach me to caſt abroad the fitches, and ſcatter the cummin, and caſt in the principall wheat, and the appointed barley, and rye in their places, and that I may plough and ſow in hope, make me to breake up the fallow ground of mine owne heart: that the earth bring not forth bryars and thornes, and thiſtles unto me, when it is tilled, neither be curſed for my

vid. verſ. 24 *ad finem. Capit.*

ſinne

Sinne. Make me to ſow to my ſelfe in righteouſneſſe.

2 *Spring-time.*

BLeſſed bee thy name that thus reneweſt the face of the earth, that crowneſt the yeare with thy goodnes, and thy ſteps dróp fatneſſe — the winter is paſt, the raine is over, the time of the ſinging of birds is come, and the voyce of the turtle is heard in our Land — the paſtures are clothed with flocks, the valleyes alſo are covered over with corne, they ſhout for joy and ſing. O make my barren heart to flouriſh in grace, to abound in the fruits of righteouſneſſe. *Pſal.* 65. 11

For Seaſonable weather, Plentie — &c.

O Lord give us the raine of our ſeed, that we have ſowed the ground withall, and bread of the encreaſe of the earth, *Iſay* 30. 23.

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earth, that it may be fat and plenteous. Let not the Locuſt, Catterpillar, Cankerworme, Blaſting, Mildew, or unſeaſonable weather, deprive us of the fruits of the earth, but bleſſe them, and bring them to maturity, that our garners may be full, abounding in all manner of ſtore, let our oxen be ſtrong to labour, let the mower fill his hand, and hee that gathereth up the ſheaves, his boſome, that our barnes may
Pro. 3. bee filled with plentie, and our preſſes burſt with new wine. Reſerve for us the appointed weeks of harveſt, and though wee deſerve not the leaſt morſell of bread we eate, yet thou that art goodneſſe it ſelfe, and canſt not but put on bowels of pitty, wilt fulfill thine owne gracious promiſe, that *Seed-time and Harveſt*, ſummer and winter, may not ceaſe: true it is *Lord*, we deſerve not onely that the fruits of the earth, but even that

our

our ſelves alſo ſhould be ſwept away like dung from off the earth; for thou art preſſed under us as a cart is preſſed that is full of ſheaves,— thou changeſt the ſeaſons, becauſe we change our obedience; our hearts are ſtony, and the heavens weepe for their hardneſſe, yet we lay not all this to heart.—

—teach mee to provide my meate in ſummer as a Sonne of wiſedome— and although the fig-tree ſhall not bloſſome, neither fruit be in the vine, though the Labour of the Olive ſhall faile, and the fields ſhall yield no meate, the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls: yet that I may rejoyce in the Lord, and joy in the God of my ſalvation —*Amen.*

Hab. 3. 17.

18.

FINIS.

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Some Choise places taken out of the singing PSALMES:

Digested into a method of PRAYER, And PRAISES.

Per hujusmodi aurium oblectamenta quæ pietatis doctrinam continent, sæpe infirmior animus in affectum pietatis assurgit. Theodoret.

Printed at *London* for *Rob. Milbourne.* 1634.

To the Christian Reader.

ATHANASIUS *in his Treatise upon the* Psalmes *to* Marcelinus, *reports, that the ancient old Father* Philoponus, *in a learned discourse which he vouchsafed once to make to* him, *did evidently demonstrate, that whatsoever was contayned abroad in the whole* Scriptures, *was fully recited in the Booke of* Psalmes: *It containeth* (saith he) *the motions, the mutations, the alterations of every* Christians *heart and conscience, described and lively painted to his* owne sight, *so that if a*

man list, he may easily gather o
thereof, certaine considerations
himselfe, as out of a bright gla
and plaine patterne set before h
face; so thereby to reforme himself
He may have a very good forme
Prayer *meet to be sayd, and pr*
sently at hand, in every case a
state: The words here delivered
the Psalmes, *are as it were h*
owne, spoken in his owne perso
and is so affected with them, *a*
they were first *by him conceive*
and pronounced, &c.

Vide *Athanas. ad Marcellin.* & his Treatise before the *Psalmes.*

Liber Psalmorum est ars ri
precandi, & *Oratorium*, ut
dicam, *divinissimum.*

Παίνλα ὡς τις ἐν μεγάλῳ τίνι καὶ κο
ταμείῳ τῇ βίβλῳ τῶν ψαλμῶν τεθησαυρ
Basil. Magn.

Augustin.

Veteres vocârunt librum Ps
morum PARVA BIBLI
quia breviter omnia quæ in
blijs habentur continet, ut hist
ri

ias, legem, promiſſiones, fi-
em, conſolationes, pœnitenti-
m, bona opera.

Antiquiùs, hic liber vocatus
ſt *Soliloquium*, quia ſolius ho-
minis Chriſtiani cum ſolo *Deo*
olloquium habetur. Eſt anato-
me conſcientiarum. Nullum in
e affectum quiſquam reperiet,
ujus in hoc ſpeculo non reluceat
mago. —Ab alijs rectè appella-
ur *Panacea*, inſtructa officina
emediorum omnium. ἵν' ὥσπερ
κ κοινῶ τῶν ψυχῶν, ἰατρείῳ πάντες ἀθρό-
οι τὸ ἴαμα τῦ οἰκείυ πάθυς ἕκαστος ἐκλεγό-
υδα.

Alſted. præcognit. Theolog. pag. 558.

Calvin in præfat. Pſalmor.

Baſil. Magn. de libr Pſal.

Coloſſ. 3. 16.

Let the word of Chriſt dwell in you
richly, in all wiſdome, teaching and
admoniſhing one another in Pſalmes,
and Hymnes, and ſpirituall ſongs,
ſinging with grace in your hearts to
the Lord.

A PRAYER gathered out of the PSALMES.

O Lord that Heaven doest possesse,
I lift mine eyes to thee:
Even as the servant lifteth his,
His masters hands to see.

1 Preparation. Psal. 123. 1.

Thou the foundations of the earth
Before all times hast layde;
And Lord the heavens are the worke
Which thine owne hand hath made.

2 description of God. Psa. 102. 25

Thou Lord I say, whose seate is set
On Cherubins most bright:
Shew forth thy selfe, and doe not let,
Send downe thy beames of light.

Psal. 80.

Incline thine eare unto my words,
O Lord my plaint consider:
And heare my voyce, my King, my God,
To thee I make my prayer.

3 Craving of audience and acceptance. Psal. 141 2.

Pſal 141 2

As incenſe let my prayers be
Directed in thine eyes,
And the up-lifting of my hands
As evening ſacrifice.

Secondly, parts.

I Confeſſion of ſinnes. Pſal. 38. 4

FOr loe, my wicked doings Lord,
Above my head are gone;
A greater load than I can beare,
They lye me ſore upon:

Pſal. 130. 3

O Lord our God, if thou ſhalt weigh
Our ſinnes, and them peruſe,
What one ſhall then eſcape and ſay,
I can my ſelfe excuſe?

Originall Pſal. 94. 11

Thou Lord doſt know the thoughts of man
His heart thou ſeeſt full plaine:
Thou Lord, I ſay, mans thoughts doſt ſca
And find'ſt them all but vaine.

Actuall. Pſal 90 8

The wicked workes that we have wrought
Thou ſet'ſt before thine eye:
Our privy faults, yea eke our thoughts,
Thy countenance doth ſpye.

Pſal. 106

Both wee, and eke our fathers all,
Have ſinned every one:
We have committed wickednesſe,
And lewdly we have done.

Pſal. 65. 3

Our wicked life ſo farre exceedes,
That we ſhould fall therein,
But Lord forgive our great miſdeeds,
And purge us from our ſin.

In

2.
Petition for forgiveneſſe of ſinne.

IN judgement with thy ſervants, Lord,
O enter not at all,
For juſtified be in thy ſight
Not one that liveth ſhall. — Pſal. 143. 2

From the beholding of my ſinne,
Lord turne away thy face:
And all my deedes of wickedneſſe,
Doe utterly deface. — Pſal. 51. 9

Lord turne thee to thy wonted grace,
My ſilly ſoule up take,
O ſave me, not for my deſerts,
But for thy mercies ſake. — Pſal. 6. 4

Have mercy on me Lord, after
Thy great aboundant grace,
After thy mercies multitude,
Doe thou my ſinnes deface. — Pſal. 51. 1

Yea Lord remove our ſinnes from us,
And our offences all,
As farre as is the Sun riſing,
Full diſtant from his fall. — Pſa 103. 12

The man is bleſt whoſe wickedneſſe
Thou Lord haſt cleane remitted:
And he whoſe ſinne and wickedneſſe
His hid and alſo covered. — Pſal 32 1.

2.

And bleſt is he to whom the Lord
Imputeth not his ſin,
Which in his heart hath hid no guile,
Nor fraud is found therein.

2 For ſanctifying grace Pſal 51.10

O Lord, create in me a heart
Vnſpotted in thy ſight:
And eke within my bowels Lord,
Renew a ſtable ſpirit.

Pſal 51 7

With Hyſope, Lord, beſprinkle me,
I ſhall be cleanſed ſo,
Yea, waſh thou me, and ſo I ſhall
Be whiter than the Snow.
Of joy and gladneſſe make thou me
8 To heare the pleaſant voyce,
That ſo the bruiſed bones which thou
Haſt broken may rejoyce.

Pſal 143 5

For thy Names ſake, with quickning grace
Alive doe thou me make;
And out of trouble bring my ſoule,
Even for thy juſtice ſake.

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3 For Faith. Pſal 63.1

O God my God, I watch betime
To come to thee in haſte,
For why, my ſoule and body both
Doe thirſt of thee to taſte.
2 And in this barren wilderneſſe
Where waters there are none:
My fleſh is parcht for thought of thee,
For thee I wiſh alone.

Pſal. 80. 4.

Direct our hearts unto thy grace,
Convert us Lord to thee,
Shew us the brightneſſe of thy face,
And then full ſafe are we.

Gods promiſe I doe minde and praiſe, — 1 ſal 56 4
O Lord I ſticke to thee,
I doe not care at all aſſayes,
What fleſh can doe to me.

I ſtill depend with all my heart — ſal 89. 27
On *thee*, and thus will ſay,
My Father and my God *thou* art,
My rocke of health and ſtay.

O bleſt is he whoſe hope and heart, — 1 ſal 40 5.
Doth in *thee* Lord remaine!
That with the proud doth take no part,
Nor ſuch as lye and faine.

My heart doth knowledge unto thee, — P ſal 27 10
I ſue to have thy grace;
Then, *ſeeke my face*, ſayſt thou to me,
Lord I will ſeeke thy face.
In wrath turne not thy face away, — 11
Nor ſuffer me to ſlide,
Thou art my helpe ſtill to this day,
Be ſtill my God and guide.

SO grievous is my plaint and moane, — 4
That I waxe wondrous faint: — Sorrow for ſinne.
All the night long I waſh my bed, — 1 ſal. 6. 6.
With teares of my complaint.

Thou ſeeſt my ſinnes that many be, — P ſal 56. 8.
Thou on my *teares* doſt looke,
Reſerve them in a glaſſe by thee,
And write them in thy booke.

Burnt

t ſal 40. 8. Burnt offrings thou delight'ſt not in,
I know thy whole deſire,
With ſacrifice to purge his ſinne
Thou doſt no man require.

t ſal 51. 16 A troubled ſpirit is ſacrifice
Delightfull in Gods eyes,
A broken and an humble heart
God thou wilt not deſpiſe.

ſal 102 9 Surely with aſhes as with bread
My hunger I have fill'd,
And mingled have my drinke with teares
That from mine eyes have ſtill'd.

5 Humility. ſal 138 6 The *Lord* is high, and yet he doth
Behold the lowly ſp'rite:
But he contemning knowes afarre
The proud and lofty wight.

6 Sincerity. t ſal 119 5 O Would to God it might thee pleaſe
My wayes ſo to addreſſe,
That I might both in heart and voyce
Thy lawes keepe and confeſſe.

ſal 119 p 47 I have both ſworne and will performe
Moſt certainely doubtleſſe,
That I will keepe thy judgements juſt,
And them in life expreſſe.

P ſal 26. 2 Prove me my God I thee deſire,
My wayes to ſearch and try,
As men doe prove their gold with fire,
My reines and heart eſpie.

P ſal 139. 2 O Lord thou haſt me tride and knowne,
My ſitting thou doſt know,

And

nd riſing, eke my thoughts a farre
Thou underſtandſt alſo.

y paths yea and my lying downe
Thou compaſſeſt alwayes, 3
nd by familiar cuſtome, art
Acquainted with my wayes.

THen in thy paths that be moſt pure
Stay *me*, Lord, and preſerve, 7
That from thy way wherein I walke, Perſeve-
My ſteps may never ſwerve. rance.
1 ſal. 17. 5

And whileſt that breath within my breſt,
Doth naturall life preſerve, Pſa 119 44
Yea, till this world ſhall be diſſolv'd,
Thy law will I obſerve.

From ſuch as thee deſire to know Pſal 36. 10
Let not thy grace depart,
Thy righteouſneſſe declare and ſhew
To men of upright heart.

Thy tender mercies Lord from me Pſal. 40. 15
Withdraw thou not away,
But let thy love and verity
Preſerve me ſtill for aye.

And whiles I live I will not fayle Pſal. 63. 4
To worſhip thee alway,
And in thy name I ſhall lift up
My hands when I doe pray.

As thou haſt giuen power to me, Pſal. 68. 28
So Lord make firme and ſure

The thing that thou hast wrought in me,
For ever to endure.

7 Feare of God. Psal 86. 11.

O Teach me Lord thy wayes, and I
Shall in thy truth proceede:
O joyne my heart to thee so nigh,
That I thy name may dreed.

8 Love of God. Psal 73. 25

WHat thing is there that I can wish
But thee in heaven above,
And in the earth there is no thing
Like *thee* that I can love?

9 Zeale. Psal 139. 21.

HAte I not them that hate *thee* Lord,
And that in earnest wise?
Contend I not against them all
Against *thee* that arise?

22.

I hate them with unfained hate
Even as my utter foes.

23.

Try me O God and know my heart,
My thoughts prove and disclose.

Psal. 119. 60.

I will not stay nor linger long,
As they that slothfull are,
But *hastily* thy lawes to keepe
I will my selfe prepare.

10 Contentation. Psal. 4. 7

THe greater sort crave worldly goods,
And riches doe embrace:
But Lord grant us thy countenance
Thy favour and thy grace.

For

or thou thereby ſhalt make my heart 8
More joyfull and more glad,
han they that of their corne and wine
Full great increaſe have had.

Ord leade me in thy righteouſneſſe, 11
For to confound my foes, Direction in our calling.
nd eke the wayes that I ſhall walke Pſal. 5. 8.
Before my face diſcloſe.

et me thy loving kindneſſe in Pſal 143 8
The morning heare and know;
or in thee is my truſt; ſhew me
The way where I ſhould goe.

hat folke is bleſt that knowes aright Pſa. 89. 15
Thy preſent power O God,
or in the favour of thy ſight
They walke full ſafe abroad.

ive us O Lord thy ſaving health Pſal. 108. 12.
When troubles doe aſſaile,
or all the helpe of man is vaine,
And can no whit availe.

ord let thy grace and glory ſtand Pſal 90 18
On *us* thy ſervants thus,
onfirme the workes we take in hand,
Lord proſper them to us.

O God thy houſe I love moſt deare, Gods Word.
To *me* it doth excell, Pſal 26 8.

I have

Gods word

I have delight and would be neare
Whereas *thy* grace doth dwell.

Pſal. 43. 3

Send out thy light and eke thy truth,
And leade me with thy grace,
Which may conduct me to thy hill,
And to thy dwelling place.

Pſal. 85. 8

I will harke what God ſaith, for *he*
Speakes to his people peace,
And to his Saints, that never they
Returne to fooliſhneſſe.

Pſal. 119 144.

The righteouſneſſe of thy judgements
Doth laſt for evermore.
Then teach them me, for even in them,
My life lies up in ſtore.

Pſal. 5. 7.

Therefore will I come to thine houſe
Truſting upon thy grace,
And reverently will worſhip thee
Toward thy holy place—— *&c. vi.* Pſ. 84.

Lords day. Pſal. 92. 1

IT is a thing both good and meete
To praiſe the higheſt Lord,
And to thy name, O thou moſt high,
To ſing with one accord.

Pſal. 118. 24

This is the joyfull day indeede
Which God himſelfe hath wroughte,
Let us be glad and joy therein
In heart, in minde, in thought.

Fall

Fall downe and worship yee the Lord — Pſal. 96. 9
Within his Temple bright,
Let all the people of the world
Be fearefull at his sight.

Let all thy Prieſts be clothed, Lord, — Pſal. 132 9
With truth and righteouſneſſe:
Let all thy Saints and holy men
Sing all with joyfulneſſe.

The man is bleſt whom thou doſt chuſe — Pſal. 65. 4
Within thy courts to dwell,
Thy houſe and Temple he ſhall uſe,
With pleaſures that excell.

Vnto thy houſe reſort will I, — Iſal. 66 13
To offer and to *pray*,
And there will I my ſelfe apply
My vowes to thee to pay.

O come let us lift up our voyce, — Pſal. 95. 1.
And ſing unto the Lord,
In him our rocke of health, rejoyce
Let us with one accord.

Yea let us come before his face — 2
To give him thankes and praiſe,
In ſinging Pſalmes unto his grace,
Let us be glad alwayes.

MY hands I waſh, and doe proceede — Sacramẽts. Pſal. 26. 6.
In workes to walke upright,
And to thine altar I make ſpeede
To offer there in ſight.

That

7 That I may ſpeake and preach the praiſe
That doth belong to thee;
And ſo declare how wondrous wayes
Thou haſt beene good to me.

Iſal. 36.8 Within thy houſe they ſhall be fed
With plenty at their will:
Of all delights they ſhall be ſped,
And take thereof their fill.
9 For why? the well of life ſo pure
Doth ever flow from thee,
And in thy light we are full ſure
The laſting light to ſee.

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2 BVt as for *me* I am but poore,
Oppreſt, and brought full low:
Supply of all wants temporall. Iſal 40. 22. Yet thou O Lord wilt *me* reſtore
To *health*, full well I know.

And in my bed while I lye ſicke,
Iſal 41 3. The Lord will me reſtore:
Health. And thou O Lord wilt turne to health
My ſickneſſe and my ſore.
4 Then in my ſickneſſe thus ſay I,
Have mercy Lord on me,
And heale my ſoule which is full woe
That I offended thee.

Iſa. 71.9. Refuſe me not O Lord I pray,
When age my limbs doth take,
And when my ſtrength doth waſte away,
Doe not my ſoule forſake.

Caſt

Cast thou thy care upon the Lord, — Psal. 55.24
And he shall nourish *thee*:
For in no wise will he accord
The just in thrall to see.

Preferment.

FOr neither from the *Easterne* parts, — Psal. 75.5
Nor from the *Westerne* side,
Nor from forsaken wilderneſſe
Protection doth proceede:
For why? the Lord our God he is — 6
The righteous Iudge alone:
He putteth downe the one, and sets
Another in the throne.

But yet the poore he raiseth up — Psal. 107 41.
Out of their troubles deepe,
And oft-times doth their traine augment
Much like a floeke of sheepe.

Maintenance.

FOr why the Lord the portion is — Psal. 16 5
Of mine inheritance,
And thou art he that dost maintaine
My rent, my lot, my chance.
The place wherein my lot did fall, — Dwelling. 6
In beauty did excell,
Mine heritage assign'd to me,
Doth please me wondrous well.

Food.

THou giuest to beasts their food, and to — Psal. 147. 9
Young ravens when they cry.
Thy pleasure not in strength of horse, — 10
Nor in mans legs doth lye:

But

11 But in all those that feare the Lord,
The Lord hath his delight,
And such as doe attend upon
His mercies shining light

Plenty.
Psal. 72. 16 The mighty mountaines of his land,
Of corne shall beare such throng,
That it like Cedar trees shall stand
In *Libanus* full long.

Psal. 147 8 He covers Heaven with clouds, and for
The earth prepareth raine,
And on the mountaines he doth make
The grasse to grow againe.

Prosperity
Psal. 144 12. THou mak'st our sonnes to be as plants,
Whom growing youth doth reare:
Our daughters like carv'd corner stones,
Like to a Pallace faire.
13 Our garners full, and plenty may
With sundry sorts be found:
Our sheepe bring thousands in our streets,
Ten thousand may abound.

Trust in Gods deliuerance.
Psal. 119. 49. THy promise which thou mad'st to me
Thy servant, Lord remember,
For therein doe I put my trust,
And confidence for ever.

50. It is my comfort and my joy,
When troubles me assaile:

For

For were my life not by thy word,
My life would ſoone me faile.

THough th'earth remove, we wil not feare, Pſal. 46. 2.
Though hils ſo high and ſteepe,
Be thruſt and hurled here and there,
Within the ſea ſo deepe.

No though the waves doe rage ſo ſore,
That all the bankes it ſpils,
And though it over-flow the ſhore,
And beate downe mighty hils.

The Lord of hoſts doth take our part, 7.
To us he hath an eye:
Our hope of health with all our heart,
On Iacobs God doth lie.

The ſtrength that doth our foes withſtand, Pſa. 59. 9.
O Lord doth come from thee:
My God he is my helpe at hand,
A fort of fence to me.

Thou art my ſtrength, thou haſt me ſtayd, 17.
O Lord I ſing to thee:
Thou art my fort, my ſtrength, and ayde,
A loving God to me.

Then Lord depart not now from me, Pſal. 22. 11
In this my preſent greife,
Since I have none to be my helpe,
My ſuccour and releiſe.

Thy mercy Lord endures for aye, Pſal. 138. 9
Lord doe me not forſake:

Forſake

Forſake me not, that am the worke
Which thine owne hand did make.

Preſervation
Pſal. 17.8
O keepe me as thou wouldeſt keepe
The apple of thine eye,
And under covert of thy wings
Defend me ſecretly.

Pſal. 17.6.
For I doe call to thee O Lord,
Surely thou wilt me ayde;
Then heare my prayer, and weigh right well
The words that I have ſayd.

Pſal. 31. 5
Into thy hands Lord I commit
My ſpirit, which is thy due;
For why? thou haſt redeemed it
O Lord my God moſt true.
15.
The length of all my life and age
O Lord is in *thy* hand:
Defend me from the wrath and rage
Of them that me with-ſtand.

Pſal. 86.2.
Preſerve my ſoule, becauſe my wayes
And doings holy be,
And ſave thy ſervant O my Lord,
That puts his truſt in thee.

Pſal. 3. 5.
I layd me downe, and quietly
I ſlept and roſe againe,
For why? I know aſſuredly
The Lord will me ſuſtaine.

Pſal. 4. 9.
In peace therefore lye downe will I,
Taking my reſt and ſleepe,

For

r thou onely wilt me O Lord,
Alone in ſafety keepe.

ithin thy Tent I luſt to dwell
For ever to endure,
der thy wings I know right well
I ſhall be ſafe and ſure. Pſal. 61.4

t the Lord ſtill in my ſight,
And truſt him over all,
t he doth ſtand on my right hand,
Therefore I ſhall not fall. Pſal. 16.8.

e the deſires which they require,
That feare him will fullfill,
nd he will heare them when they cry,
And ſave them all he will. Pſal. 145. 19

r why, our glory, ſtrength, and ayd
In *thee* alone doth lie:
hy goodneſſe eke that hath us ſtayd,
Shall lift our hornes on hie. Pſal. 86.17.
ur ſtrength that doth defend us well, 18.
The Lord to us doth bring,
he holy one of *Iſrael*,
He is our guide and King.

herefore let thy goodneſſe O Lord
Still preſent with *us* be,
s we alwayes with one accord
Doe onely truſt in thee. Pſal. 33 22

2 Depre-

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2. Deprecation, averſion, and ablation of the evill of ſinne *and puniſhment.*

2 Deprecation againſt the evill of ſinne.

Pſal. 141. 3

MY Lord, for guiding of my *mouth*,
Set thou a watch before:
And alſo of my moving lips,
O Lord, keepe thou the dore.

Pſal. 119. 133.

Direct my foot-ſteps by thy word,
That I thy will may know,
And never let iniquity
Thy ſervant overthrow.

135.

Thy countenance, which doth ſurmount
The Sunne in his bright hew,
Let ſhine on me, and by *thy* Law
Teach *me* what to eſchew.

Pſal. 141. 4

That I ſhould wicked workes commit,
Incline thou not my heart,
With ill men of their delicates,
Lord let me eate no part.

Pſal. 26. 9.

O ſhut not up my ſoule with them,
In ſinne that take their fill:
Nor yet my life among thoſe men,
That ſeeke much blood to ſpill.

Pſal. 97. 11

All yee that love the Lord, doe this;
Hate all things that are ill:

Fo

For he doth keepe the ſoules of *his*,
From ſuch as would them ſpill.

Out of mine eyes great floods guſh out,
Of dreary teares and fell,
When I behold how wicked men,
Thy lawes keepe never a dell. Pſal. 119. 136.

But I in righteouſneſſe intend,
My time and dayes to ſerve:
Have mercy Lord, and me defend,
So that I doe not ſwerve. Pſal. 26. 11.

2.
Against the evill of puniſhmẽt in body.

THine arrowes doe ſticke faſt in *me*,
Thine hand doth preſſe me ſore:
And in my fleſh no health at all,
Appeareth any more. Pſal. 38. 2.

My wounds ſtinke, and are feſtred ſo,
As loathſome is to ſee: 5.
Which all through mine owne fooliſhneſſe
Betideth unto me.

And I in carefull wiſe am brought
In trouble and diſtreſſe,
That I goe wailing all the day,
In dolefull heavineſſe. Pſal. 38. 6.

My loines are fill'd with ſore diſeaſe, 7.
My fleſh hath no whole part:
Feeble am and broken ſore, 8.
I roare for griefe of heart.

Thou know'ſt *Lord* my deſire, my grones,
Are open in thy ſight: 9.

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My heart doth pant, my ſtrength doth faile,
Mine eyes have loſt their light:

Pſal. 42. 7 One griefe another in doth call,
As clouds burſt out their voyce:
The floods of evill that doe fall,
Run over me with noiſe.

Pſal. 102. 4. And as an harth my bones are burnt,
My heart is ſmitten dead,
And withers like the graſſe, that I
Forget to eate my bread.

5. By reaſon of my groning voyce,
My bones cleave to my skin:
As Pelican in wilderneſſe,
Such caſe now am I in.

6. And as an Owle in deſart is,
Loe, I am ſuch a one:
I watch, and as a Sparrow on
The houſe-top am alone.

Pſal. 39. 12. Lord take from me thy ſcourge and plague
I can them not withſtand:
I faint and pine away for feare
Of thy moſt heavy hand.

Pſal. 30. 10. Wherefore my God, ſome pitty take,
O Lord I thee deſire:
Doe not this ſimple ſoule forſake,
Of helpe I thee require.

Pſal. 30. 11 Then didſt thou turne my griefe and woe
Into a cheerefull voyce:

The mourning weede thou took'ſt me fro,
And mad'ſt me to rejoyce.

For why, his anger but a ſpace
Doth laſt, and ſlacke againe: Pſal. 30. 5.
But in his favour and his grace,
Alwayes doth life remaine.

Truſt ſtill in God, whoſe whole thou art, Pſal. 27. 16.
His will abide thou muſt:
And he ſhall eaſe and ſtrength thy heart,
If thou in him doe truſt.

HOw ever it be, yet God is good, Eſtate.
And kind to *Iſrael*: Pſal. 73. 1
And to all ſuch as ſafely keepe,
Their conſcience pure and well:

For when I ſaw ſuch fooliſh men, 3.
I grudg'd and did diſdaine,
That wicked men all things ſhould have
Without turmoile and paine.

And though I be nothing ſet by,
As one of baſe degree: Pſal. 119. 141.
Yet doe I not thy lawes forget,
Nor ſhrinke away from thee.

TRouble and griefe have ſeaz'd on me, Conſciẽce troubled. 143.
And brought me wondrous low:
Yet doe I ſtill of thy precepts,
Delight to heare and know.

Pſal. 94. 19.
When with my ſelfe I muſed much,
And could no comfort finde,
Then Lord thy goodneſſe did *me* touch,
And that did eaſe my mind.

Pſal. 13. 1
How long wilt thou forget me Lord,
Shall I never be remembred?
How long wilt thou thy viſage hide,
As though thou wert offended?

2.
In heart and mind how long ſhall I
With care tormented be?
How long eke ſhall my deadly foe
Thus triumph over me?

Death.
Pſal. 91. 2
THou art my hope and my ſtrong hold,
I to the Lord will ſay,
My God he is, in *him* will I
My whole affiance ſtay.

Pſal. 30. 9
What gaine is in my blood, ſayd I,
If *death* deſtroy my dayes?
Doth duſt declare thy Majeſty,
Or yet thy truth doth praiſe?

Pſal. 118. 18.
The Lord himſelfe hath chaſtened,
And hath corrected *me*:
But hath not given *me* over, yet
To *death*, as yee may ſee.

Pſal. 116. 3.
Even when the ſnares of cruell *death*,
About beſet *me* round.

Whe

When paines of hell *me* caught, and when
I woe and ſorrow found.

They that be dead, doe not with praiſe
Set forth the Lords renowne :
Nor any that into the place,
Of ſilence doe goe downe. Pſal. 115. 17.

For why? thy mercy ſhew'd to me,
Is great, and doth excell :
Thou ſetſt my ſoule at liberty,
Out from the lower *hell.* Hell. Pſal. 86. 13.

The pangs of *death* did compaſſe me,
And bound me every where:
The flowing waves of wickedneſſe
Did put me in great feare. Satan. Pſal. 18. 3

The ſlie and ſubtile ſnares of *hell*
Were round about me ſet:
And for my death there was prepar'd
A deadly trapping net. 4.

How long away from me O Lord,
For ever wilt thou turne?
And ſhall thine anger ſtill alway
As fire conſume and burne? Pſal. 89. 47.

But ſure the Lord will not forget
The poore mans griefe and paine :
The patient people never looke
For helpe of God in vaine. Pſal. 9. 18

Therefore I pray thee be not farre,
From me at my great neede, Pſal. 22. 19

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World. But rather, ſith thou art my ſtrength,
To helpe me, Lord make ſpeed.

20. And from the *ſword* Lord ſave my ſoule,
By thy might and thy power:
And keepe my ſoule, thy darling deare,
From *dogges* that would devoure.

21. And from the *Lions* mouth, that would
Me all in ſunder ſhiver:
And from the hornes of *Vnicornes*,
Lord ſafely me deliver.

Pſal. 22. 22 Then ſhall I to my brethren all,
Thy Majeſty record:
And in the Church ſhall praiſe the Name
Of thee the living Lord.

Warre and all Enemies. O Lord my God, thou onely art
The ſtrength that ſaveth me:
My head in day of battell hath
Beene covered ſtill by *thee*.

Pſal. 140. 7

Pſal. 129. 1 2 Oft they, now *Iſrael* may ſay,
Me from my youth aſſail'd:
Oft they aſſail'd me from my youth,
Yet never they prevail'd.

Pſal. 118. 6. The Lord himſelfe is on my ſide,
I will not ſtand in doubt:
Nor feare what man can doe to me,
When God ſtands me about.

Th

The Lord doth take my part, with them
That helpe to ſuccour *me*:
Therefore I ſhall ſee *my* deſire
Vpon mine enemy. 7.

The Lord is my defence and ſtrength,
My joy, my mirth, my ſong:
He is beome for me indeede,
A Saviour moſt ſtrong. 14.

The Lord is both my health and light,
Shall man make me diſmaid?
Sith God doth give me ſtrength and might,
Why ſhould I be affraid? Pſal. 27. 1

While that my foes with all their ſtrength,
Begin with me to brawle:
And thinke to eate me up, at length
Themſelves have caught the fall. 2

Though they in campe againſt me lie,
My heart is not affraide:
In battaile pight if they will trie,
I truſt in God for ayd. 3.

Lord plead my cauſe againſt my foes,
Confound *their* force and might: Pſal. 35. 1
Fight on *my* part againſt all thoſe,
That ſeeke with *me* to fight.

Lay hand upon the ſpeare and ſhield,
Thy ſelfe in armour dreſſe:
Stand up for me, and fight the field,
And helpe me from diſtreſſe. 2.

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1. Gird on thy ſword, and ſtop the way,
Mine enemies to withſtand,
That thou unto my ſoule mayeſt ſay,
Loe I thy helpe at hand.

4. Confound them with rebuke and blame,
That ſeeke *my* ſoule to ſpill:
Let them turne backe, and fly with ſhame,
That thinke to worke *me* ill.

8. When *they* thinke leaſt and haue no care,
O Lord deſtroy them all:
Let them be trap't in *their* owne ſnare,
And in *their* miſchiefe fall.

24. Awake, ariſe, and ſtirre abroad,
Defend *me* in my right:
Revenge my cauſe my Lord, my God,
And aide me with thy might.

26. Let not their heart rejoyce, and cry,
There, there, this geare goeth trim:
Nor giue them cauſe to ſay on hie,
We haue our will on him.

Heare me O Lord, and that anon
Pſal. 31. 2 To helpe me make good ſpeed:
Be thou my rocke and houſe of ſtone,
My fence in time of need:

4. Plucke thou my feete out of the ſnare
Which they for me haue laide:
Thou art my ſtrength, and all my care
Is for thy might and aide.

Plucke

Plucke thou my feete out of the mire, Pſal. 69
From drowning doe me keepe: 16.
From ſuch as owe *me* wrath and ire,
And from the waters deepe.

Leſt with the waves I ſhould be drown'd, 17.
And depth my ſoule devoure.
And that the pit ſhould me confound,
And ſhut me in her power.

Have mercy Lord on me I pray, Pſal. 56. 1.
For man would me devoure:
He fighteth with me day by day,
And troubleth me each houre.

Send aide, and ſave me from my foes, Pſal. 59. 1
O Lord I pray to thee:
Defend and keepe me from all thoſe,
That riſe and ſtrive with me.

O Lord preſerve me from thoſe men, 2.
Whoſe doings are not good:
And ſet me ſure and ſafe from *them*
That thirſt ſtilll after blood.

For loe, *they* waite my ſoule to take, 3.
They rage againſt *me* ſtill,
Yea for no fault that I did make,
I never did *them* ill.

Have mercy Lord on mee poore wretch, Pſal. 9. 13.
Whoſe enemies ſtill remaine:
Which from the gates of death are wont
To raiſe me up againe.

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Pſal.119. 84. Alas how long ſhall I yet live,
Before I ſee the houre,
That on my foes which me torment,
Thy vengeance thou wilt poure!

Pſal. 10.18 Ariſe O Lord, O God, in whom
The poore mans hope doth reſt:
Lift up thy hand, forget not *Lord*,
The *poore* that be oppreſt.

14. What blaſphemy is this, to *thee*
Lord doſt thou not abhorre it:
To heare the wicked in their hearts,
Say, *tuſh, thou car'ſt not for it?*

Pſal 102.7 Loe, dayly in reproachfull wiſe,
Mine enemies doe *me* ſcorne:
And *they* that doe againſt *me* rage,
Againſt me they have ſworne.

Pſal.109. 28. Although *they* curſe with ſpite, yet *thou*
Shalt bleſſe with loving voyce:
They ſhall ariſe, and come to ſhame,
Thy ſervant ſhall rejoyce.

29. Let them be clothed all with ſhame,
That enemies are to *me*:
And with confuſion as a cloake,
Eke covered let them be.

Reproach & ſlander. Pſal.140.1 LOrd ſave me from the evill man,
And from the cruell wight:

And from all *thoſe* which evill doe
Imagine in their ſpirit.

Which make on *me* continuall warre,
Their tongues loe they have whet
Like *Serpents*, underneath their lips,
Is Adders poyſon ſet.

They mocke the doeings of the poore,
To their reproach and ſhame:
Becauſe they put their truſt in God,
And call upon his name.

The drunkards which in wine delight,
It is their chiefe paſtime,
To ſeeke which way to worke me ſpight,
Of me they ſing and rime.

O God of Hoſts, defend and ſtay,
All thoſe that truſt in thee:
Let no man doubt, or ſhrinke away
For ought that chanceth me.

The wicked and the bloudy men,
O that thou wouldeſt ſlay:
Even thoſe O God, to whom *depart*,
Depart from me, I ſay.

Even thoſe of *thee* O Lord my God,
That ſpeake full wickedly:
Thoſe that are lifted up in vaine,
Being enemies to *thee*.

O Lord, thou doeſt revenge all wrong,
That office longs to *thee*:

Sith

Pſal. 14. 6.

Pſal. 69. 14.

Pſal. 69. 7

Pſal. 139. 19.

20.

Pſal. 94. 1.

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Sith vengeance to *thee* doth belong,
Declare that *all* may see.

20. Set forth thy selfe; for thou of right,
The earth doest judge and guide:
Reward the proud and men of might,
According to their pride.

21. For they consent against the life
Of righteous men and good,
And in their counsels they are rife,
To shed the guiltlesse blood.

23. And he shall cause their mischiefes all
Themselves for to annoy:
And in their malice they shall fall,
Our God shall them destroy.

Psal. 40. 19 Let them sustaine rebuke and shame
That seeke my soule to spill:
Drive backe my foes, and them defame,
That wish and would me ill.

20. For their ill feates doe them descry,
That would deface my name:
Always on me they raile and cry,
Fie on him, fie for shame.

Psal. 35. 27 Confound them with rebuke and shame,
That joy when I doe mourne:
And pay them home with spite and blame,
That bragge at me with scorne.

Why

Against evils nationall. Pſal. 74. 1.

WHy art thou Lord ſo long from vs
In all theſe dangers deepe?
Why doth thine anger kindle thus,
At thine owne paſture ſheepe?

2.

Lord call the people to thy thought,
Which have beene thine ſo long,
The which thou haſt redeem'd and brought,
From bondage ſore and ſtrong.

3.

Have minde therefore and thinke upon,
Remember it full well:
The pleaſant place thy Mount *Zion*,
Where thou was wont to dwell.

4.

Lift up thy foote and come in haſte,
And all my foes deface,
Which now at pleaſure rob and waſte,
Within thy holy place.

23.

Riſe Lord, let be by thee maintain'd,
The cauſe that is thine owne:
Remember how that thou blaſphem'd
Art, by the fooliſh one.

24.

The voyce forget not of thy foes,
For the preſumption hie,
Is more and more increaſt of theſe,
That hate thee ſpitefully.

Pſal. 60. 11

Give ayde O Lord, and us relieve,
From them that us diſdaine:
The helpe that Hoaſts of men can give,
It is but all in vaine.

Except

Except the *Lord* had beene mine ayde,
Mine enemies to repell,
My soule and life had now beene layde
Almost as low as hell. Psal. 94. 17.

When I did say, my foote did slide,
I now am like to fall:
Thy goodnesse Lord did so provide,
To stay me up withall. 18.

In Chariots some put confidence,
And some in horses trust:
But we remember *God* our Lord,
That keepeth promise just. Psal. 20. 7.

They fall downe flat, but *we* doe rise,
And stand up stedfastly:
Now save and helpe us *Lord* and *King*,
On thee when we doe cry. 8.

Church of Christ.

IN thy good-will deale gently *Lord*
To *Sion*, and withall;
Grant that of thy *Ierusalem*
Vprear'd may be the wall. Psal. 51. 17.

O Lord, give thou thy people health,
And thou O Lord fulfill,
Thy promise made to *Israel*,
From out of Sion hill. Psal. 53. 6.

Thy people and thine heritage,
Lord blesse, guide, and preserve: Psal. 28. 9.

Incre

Increaſe them Lord, and rule their hearts,
That they may never ſwerve.

The Lord will give his people power, Pſal. 29. 11.
In vertue to increaſe:
The Lord will bleſſe his choſen flocke
With everlaſting peace.

Let them in thee have joy and wealth, Pſal. 40. 21
That ſeeke to thee alwayes:
That ſuch as love thy ſaving health,
May ſay, *to God be praiſe.*

God loves the Gates of *Sion* beſt, Pſal. 87. 2.
His grace doth there abide:
He loves them more than all the reſt
Of *Iacobs* tents beſides.

Though *Baſan* be a fruitfull hill, Pſal. 68. 15
And in hight others paſſe:
Yet *Sion*, Gods moſt holy hill,
Doth farre excell in grace.

From ſuch as thee deſire to know, Pſal. 36. 10
Let not thy grace depart:
Thy righteouſneſſe declare and ſhew,
To men of upright heart.

O Thou the Saviour of all them, Confuſion to the enemies of the Church.
That put their truſt in thee,
Declare thy ſtrength on *them* that ſpurne,
Againſt thy Majeſty. Pſal. 17. 7
Deſtroy them not at once O *Lord*, Pſal. 59. 11.
Leſt it from minde doe fall:

But

But with thy ſtrength drive *them* abroad,
And ſo conſume them all.

12. For their ill words and truthleſſe tongues,
Confound them in their pride:
Their wicked Oathes, with lies & wrongs,
Let all the world deride.

Pſal. 68. 2. And as the fire doth melt the waxe,
And winde blowes ſmoake away:
So in the preſence of the Lord,
The wicked ſhall decay.

Pſal. 68. 21 Our God will wound his enemies heads
And breake the hairy ſcalpe,
Of thoſe that in their wickedneſſe
Continually doe walke.

Pſal. 69. 24 Lord turne their table to a ſnare,
To take themſelves therein:
And when they thinke full well to fare,
Then trap them in the gin.

The

The third head of Prayer, is *Thankesgiving.*

TO sing the mercies of the Lord,
My tongue shall never spare:
And with my lips from age to age
Thy truth I will declare. 3. Thankesgiving. Psal. 89. 1.

The Heavens doe shew with joy and mirth,
Thy wondrous workes O Lord:
Thy Saints within thy *Church* on earth,
Thy *Faith* and *Truth* record. 5.

O how great good hast thou in store,
Laid up full safe for them
That feare and trust in thee, therefore,
Before the sonnes of men! For our Election, &c. Psal. 31 19

Thou wilt them teach the way to life,
For all treasure and store,
Of perfect joy, are in *thy* face
And power for evermore. Psal. 16. 11

O Lord my God, thy wondrous deedes
In greatnesse farre doe passe:
Thy favour towards us, exceedes
All things that ever was. Psal. 40. 6. 7.

When I intend, and doe devise,
Thy workes abroad to shew,

To

To such a reckoning they doe rise,
There of no end I know.

Psal. 56. 13 My soule from death thou doest defend,
And keep'st my feete vpright,
That I before thee may ascend,
With such as live in light.

Psal. 66. 16 COme forth and hearken here full soone,
All *yee* that feare the Lord,
What he for my poore soule hath done,
To *you* I will record.

17 Full oft I call to minde *his* grace,
This mouth to him doth cry:
And thou my tongue make speede apace,
To praise him by and by.

For Gods Word. Psal. 147. 19. THe doctrine of his holy Word,
To *Iacob* he doth show:
His Statutes and his Iudgements, he
Gives *Israel* to know.

20. With every Nation hath *he* not
So dealt, nor they have knowne
His secret judgements; yee therefore
Praise yee the Lord alone,

Temporall blessings. 1. Creation. Psal 22. 9. O Lord out of my mothers wombe,
I came by thy request:
Thou didst preserve me still in hope,
While I did sucke her brest.

I was committed from my birth,
With thee to have abode:
Since I was in my mother's wombe.
Thou hast beene e're my God. 10.

FOr why, the eyes of God above,
Vpon the just are bent:
His eares likewise doe heare the plaint
Of the poore innocent. Providẽce. Psal. 34. 15

What thou commandedst, wrought it was
At once with present spede:
What thou doest will, is brought to passe
With full effect indeede. Psal. 33. 8.

Know that the Lord our God, he is,
He did us make and keepe:
Not we our selves; for *we* are *his*
Owne flocke and pasture sheepe. Preservation. Psal. 100. 2.

The Lord of Hoasts doth take *our* part,
To *us* he hath an eye:
Our hope of health with all our heart,
On *Iacobs* God doth lie. Psal. 46. 7.

Thou openest thy plenteous hand,
And bountequsly doest fill
All things whatsoever doe live,
With gifts of thy good-will. Plenty. Psal. 145. 16

O praise the Lord *Ierusalem*,
Thy God O *Sion* praise:
For he the barres hath forged strong,
Wherewith thy Gates *be* stayes. Prosperity. Psal. 147. 12. 13.

Thy

Safety. 14.

Thy children he hath blest in thee,
And in thy borders he
Doth settle peace, and with the floure
Of wheate he filleth thee.

Afflictions. Psal 94. 12

BVt Lord, that man is happy sure,
Whom thou dost keepe in awe:
And through correction dost procure
To teach him in thy Law.

Conclusion with thankesgiving. Psal. 89. 53

ALl praise to thee O Lord of Hoasts,
Both now, and eke for aye:
Through skie, and earth, and all the coasts
Amen, Amen I say.

FINIS.

THis for an Essay, I desired to shew on every head of Prayer, that ome place or other in the Psalmes ight be made use of, on severall occaions, which a Christian hath to doe about. There may be divers added, & but or pestering this Booke, I had added ll these which I have lying by me thus igested: but these may suffice, to shew hee (Christian Reader) my meaning, ho mayst as thy neede requires, supy what is now wanting in this.

Sing with the Spirit, and sing with the understanding also.

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Maister QVARLES on *Ionah*, in the generall use of the STORY.

MAlfido, rouze thy leaden ſpirit, beſtirre thee,
Hold up thy drouſie *head*, here's cõfort for thee
What if thy *Zeale* be frozen hard? what then?
Thy *Saviours* blood will thaw that froſt agen.
Thy *Prayers* that ſhould be fervent, *hot* as fire,
Proceede but *coldly* from a dull deſire:
What then? grieve in'ly; but doe not diſmay, (pra
Who heares thy *Prayers*, will give thee ſtrength
Though left awhile, thou art not quite given o're:
Where *Sinne* abounds, there *Grace* aboundeth more

Medit. 7. on *Ionah.*

Let *Prayer* be fervent, and thy *Faith* intire,
And *Heaven* at laſt will grant thee thy deſire.

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FINIS.

Recensui hunc librum, cui titulus, *Holy Incense*, &c nihilq; in eo inveni quod Christianos mores ac p etatem non redoleat. Ac ob id dignum existimo, Typis mandetur.

Ex ædibus *Fulham. Iun* 17. 1634.
Tho. Wrekes R-P D. Episc. *Lond.*
Cap. domest.

5358

Clarke, I